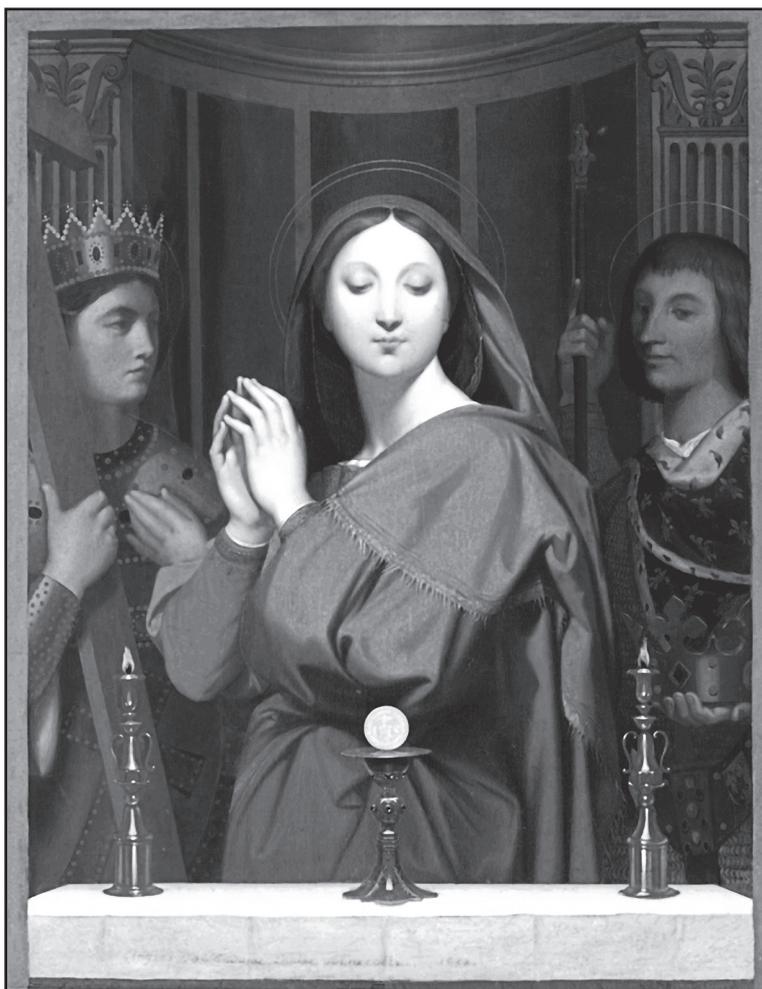


# Bread of Life



*The Virgin Adoring the Host*  
by Jean Auguste Dominique Ingres

# Bread of Life

Father Leonard Feeney, M.I.C.M.

Slaves of the Immaculate Heart of Mary



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*To Saint Pius X*  
*respectfully and lovingly dedicated*



## Foreword to the First Printing (1952)

I have been persuaded by the members of my Order, The Slaves of the Immaculate Heart of Mary, to publish some of the talks I have been giving on Thursday evenings at Saint Benedict Center, Cambridge, Massachusetts, during the past ten years.

Leonard Feeney, M.I.C.M.  
Feast of Saint Teresa of Avila, 1952

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## Foreword to the 1974 Printing

The sad situation of the Faith in America and in the whole world is breaking the hearts of true Catholics. The gates of hell have all but prevailed against the Church. It is because Catholics have let go of the Church's doctrine on salvation that all else is being taken away from us. This is what is causing the sickness of the world, and it is even more true to say so today than when I said so twenty-five years ago.

My message today is identically the same as the one I have been giving for the past quarter of a century. It is perpetually part of the infallible teaching of the Roman Catholic Church, against which Our Lord has promised the gates of hell will never prevail.

Leonard Feeney, M.I.C.M.  
Still River, Massachusetts, 1974



# Preface

*by Brother André Marie, M.I.C.M.*

To say that the book you are now reading is controversial would be an understatement. Now, controversy is not a measure of truth or falsity, of goodness or evil; it is only a measure of the reception of a thing. But in an ecclesiastical milieu infected with Modernism, Indifferentism, Liberalism, Americanism, and other toxic *-isms*, such a reception is inevitable in the case of a book like this, for it applies an astringent *contradicitur!* to all those diseases of modernity. And that is indeed good.

As I write, it is now over sixty-five years since the first publication of *Bread of Life*. It has, like its author, been a focal point of discussion and heavy criticism since then. As it is my privilege to preface this new edition, I ask the reader to permit me to explain my purposes in so doing.

As Prior of Saint Benedict Center in Richmond, New Hampshire, I am the superior of that community that was founded by Brother Francis Maluf, M.I.C.M., in 1989. Brother Francis was my beloved mentor, superior, and spiritual father. *Bread of Life* was, for him, a real treasure, his favorite chapter being “The Eucharist in Four Simple Mysteries.” As *Bread of Life* is considered the moral and legal inheritance of all of Father Feeney’s children, Saint Benedict Center, New Hampshire, retains the right to reprint the book. For the present edition, we have contracted with Loreto Publications to publish this part of our spiritual patrimony. I am grateful to my friend, Mr. Douglas Bersaw, Founder and President of Loreto Publications,

for agreeing to publish the book in the way I requested, which is to say, with the present front matter and appendix.

The foregoing outlines my “credentials” for writing this preface, modest as they are; I would now like to state my purpose in doing so. It has been urged that Father Feeney went too far in his defense of *extra ecclesiam nulla salus*, and that in different ways, most of all, by denying the salvific efficacy of baptism of desire and baptism of blood. To those who deny the necessity of the Catholic faith for salvation, I have nothing to say, except to refer them to the appendix of this work. The same is true for those who deny the necessity of subjection to the Roman Pontiff. Here, in this introduction, it is my intention to address those who take issue with Father Feeney’s vigorous defense of the necessity of sacramental Baptism for salvation. I also wish to address some of those who have exaggerated Father Feeney’s own position, and who assert—contrary to the Council of Trent and all tradition—that justification is impossible without the actual reception of the sacrament. For it cannot be denied that there are, among those who seek to defend the necessity of the Church for salvation, some very “loose cannons,” who arrive at erroneous conclusions, and who do not represent Saint Benedict Center. In both of these matters, my intention is to explain to those interested—especially priests and theologians—how we ourselves view the matter.

To do so, I will expand upon the following summary paragraph:

Father Feeney was of the theological opinion that the sacrament of Baptism is provided by God’s providence for all the elect since promulgation of the New Covenant in Christ’s Blood. We Slaves of the Immaculate Heart of Mary do not conflate this theological opinion of our founder with Church dogma. We are aware of the common opinion of Catholic theologians on the subject of “baptism of desire,” summarized well by Saint Thomas Aquinas in the *Summa Theologiae* (III, Q. 68, A. 2), and do not rule this out as a theological possibility. We reject, however, the substantial broadening of the concept of baptism

of desire to include those who (A) do not have divine and Catholic faith (which is necessary for salvation—and even for baptism of desire to justify a person in the first place), or who (B) lack the will to be subject to the divine hierarchy established by Christ (the pope and bishops in communion with him). None of us—and I speak for the community at Saint Benedict Center in Richmond, New Hampshire, over which I preside as Prior—are going to say that a justified catechumen goes to hell because he did not get the sacrament. That would be an abomination, a monstrosity. We also consider it a waste of time to argue about what God would or would not do in difficult circumstances since no circumstance is difficult for Omnipotence.

The sacrament of Baptism has been declared to be necessary by the authority of the Councils of Vienne and Trent. The Council of Vienne: “Besides, one baptism which regenerates all who are baptized in Christ must be faithfully confessed by all just as ‘one God and one faith’ [Eph. 4:5], which celebrated in water in the name of the Father and of the Son and of the Holy Spirit we believe to be commonly the perfect remedy for salvation for adults as for children.”<sup>1</sup> The Council of Trent: “If anyone says that baptism is optional, that is, not necessary for salvation: let him be anathema.”<sup>2</sup>

Father Feeney held, as a matter of theological opinion, that those whose names are written in the Book of Life will die with the sacrament. That is to say, all of the elect who die in the Christian dispensation (since Pentecost) will depart this life having first received the sacrament of Baptism. In the words of Saint Augustine: “Perish the thought that a person predestined to eternal life could be allowed to end this life without the sacrament of the mediator.”<sup>3</sup>

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<sup>1</sup> Denzinger-Hünemann (D.H.) 903 (the translation here is that of Roy Deferrari, Denz. 482).

<sup>2</sup> Session VII, Canon 5, D.H. 1618

<sup>3</sup> Contra Julianum 5, 4, 14; cf. “Baptism of Desire: Its Origin and

Father Feeney, it ought to be mentioned, came to this position definitively only after the most draconian measures had already been taken against him by Archbishop Cushing and the Society of Jesus. From this we must conclude that these disciplinary actions against him were based on Father Feeney's firm stance on *extra ecclesiam nulla salus* simply considered. It is factually incorrect to say that Father was disciplined for his position on Baptism.<sup>4</sup> Earlier publications of Saint Benedict Center professed the salvific efficacy of the analogous baptisms for those possessed of divine and Catholic faith. These include the articles, "Sentimental Theology," by Dr. Fakhri Maluf,<sup>5</sup> which appeared in the September, 1947 issue of *From the Housetops*; and "Reply to a Liberal," by Raymond Karam, which appeared in the Spring, 1949 issue of that same journal. Both of these articles raised the ire of ecclesiastics against Father Feeney and Saint Benedict Center.

Among the reasons for holding the more "rigorous" position on the necessity of the sacrament are the following:

This position most closely conforms to Our Lord's words to Nicodemus in John 3:5, regardless of whether the term "the Kingdom of God" in that verse refers to the Church Militant or the Church Triumphant.

This position also conforms most closely to the teaching of

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Abandonment in the Thought of Saint Augustine," by Brian Kelly online at Catholicism.org.

<sup>4</sup> This also applies to the decree of excommunication issued on February 13, 1953. While that decree came out soon after *Bread of Life* was published, it did not mention the book, and in fact listed no doctrinal reasons at all, but instead the crime of "grave disobedience." The matter of this "excommunication" and the events leading to it are considered for twenty-one pages in *They Fought the Good Fight* by Brother Thomas Mary Sennott, M.I.C.M. In 1972, Pope Paul VI lifted the excommunication without asking for any repudiation of errors from Father Feeney.

<sup>5</sup> Later known as Brother Francis, M.I.C.M.

the Councils of Vienne and Trent on the necessity of the sacrament as cited above.

Only those are part of the Church, the Mystical Body of Christ, who have received the sacrament of Baptism—in addition, of course, to their possessing the supernaturally infused habit of divine and Catholic faith.<sup>6</sup> Since the Church has manifestly, clearly, and repeatedly defined that there is no salvation outside herself, that is, outside Christ's Mystical Body, the reception of the sacrament is necessary for salvation.

Nobody may receive any other sacraments who has not been baptized. If a catechumen, for instance, were to attempt matrimony prior to his baptism, he would not contract it. Now, it seems a manifest incongruity that the Eucharist may not be received by any of the unbaptized if those persons can enter the Heavenly Banquet without it.

Although God did not have to do it this way, He chose to redeem man in an incarnational economy, having taken flesh of the most pure Virgin in order to save our fallen race by His atoning death on the Cross. This economy of salvation is admirably suited to the hylomorphic nature of man, who is by nature a composite of body and soul. Conforming to this composite nature of man are so many aspects of our Holy Religion—whether it be faith which comes by hearing, or good works carried out by the body at the command of the spiritual faculty of the will, or those highest acts that the Church on Earth performs, namely, her sacred liturgical rites, especially the Holy Sacrifice of the Mass. The sacraments are a major part of this hylomorphic economy. Baptism, while not the greatest of the sacraments, marks our entrance into the concorporeality that Christians have with Jesus Christ, a concorporeality more fully achieved in Eucharistic Communion and ultimately consummated in the permanent glorification of man's body and soul in the Beatific Vision after the resurrection of the body.

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<sup>6</sup> As per *Mystici Corporis*, No. 22.

Whereas those orthodox advocates of salvation via the non-sacramental baptisms of desire and blood maintain that a mishap (Saint Thomas’ “ill chance”) may prevent one from receiving the sacrament, it may be asserted that God’s providence cannot be stopped by unforeseen circumstances, and that it is more perfect of Him to impart the sacrament of regeneration,—with its full panoply of supernatural concomitants, including incorporation into the Mystical Body and access to the Eucharistic Banquet—than not to do so. To borrow a phrase from the Saxon monk and disciple of Saint Anselm, Eadmer of Canterbury, we can put it this way: *Potuit, deuit, ergo fecit*.<sup>7</sup>

In the Church’s traditional Good Friday Solemn Prayers (oration five) we pray especially that the catechumens will make it to sacramental Baptism, at which point they will “be found in Christ Jesus our Lord” and “be associated with the children of Your adoption”:

Let us pray also for our Catechumens, that our Lord and God would open the ears of their hearts and the gate of mercy; that, having received, by the font of regeneration the remission of all their sins, they may be found in Christ Jesus our Lord.

Let us pray.

℣. Let us kneel. ℞. Arise.

Almighty and Eternal God, Who dost ever make Thy Church fruitful with new offspring: increase the faith and understanding of our Catechumens; that being born again in the font of Baptism, they may

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<sup>7</sup> “He could [do it], it was fitting [that He do it], therefore, He did [it].” This argument, first used by Eadmer (d. c. 1124) in his *De Conceptione sanctae Mariae*, was later employed by the Franciscan theologian, Blessed Duns Scotus (d. 1308). Both men used the four-word formula to argue in favor of the Immaculate Conception.

be associated with the children of Thine adoption.  
Through our Lord, etc. Amen.<sup>8</sup>

The solicitude of the Church for her catechumens as expressed in her *lex orandi*, suggests that she would not have us presume that the unbaptized are in no particular danger if they remain so.

To the above may be added the arguments adduced by Brother Thomas Mary, M.I.C.M., in his “Doctrinal Summary” which is included as the appendix of this edition of *Bread of Life* (cf. the heading, “The Necessity of Baptism”).

The *Catechism of the Catholic Church* says that “The Church *does not know of any means* other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are ‘reborn of water and the Spirit.’”<sup>9</sup> It is clear in the context that the word “Baptism” is used univocally in reference to the sacrament. Now, in that same *Catechism*, in the following numbers,<sup>10</sup> the sufficiency of baptisms of blood and desire are also taught, along with the assertion that “God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.” Having pondered this passage for some years, I am left wondering if the authors of the *Catechism of the Catholic Church* intended to draw a distinction based upon degrees of epistemological certitude, viz.: the Church may be aware of possible substitutes for the sacrament for those with faith and explicit desire for it, but she “*does not know of any means* other than [sacramental] Baptism that *assures* entry into eternal beatitude,” so she still insists on the necessity of the sacrament.

The Church has never condemned the position that all the elect of the New Testament will die having received the

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<sup>8</sup> Translation from *The Small Roman Missal*, The Regina Press, New York, 1938.

<sup>9</sup> CCC 1257, emphasis mine.

<sup>10</sup> CCC 1258, 1259.

sacrament of Baptism, but she has vigorously defended the necessity of the sacrament of Baptism, as at Trent and Vienne, earlier cited. Neither has the Church ever infallibly defined that any particular person, dying since Pentecost, was saved without the sacrament of Baptism.

Nobody who dies justified, that is, in the state of grace, is lost, nor can he be. Father Feeney clearly states as much in this very book, *Bread of Life*: “We may or may not persevere in justification, but if we *do* persevere, we will attain salvation—at the hour of our death.”<sup>11</sup> Indeed, it is the teaching of the Church, infallibly defined by the Council of Trent in these words: “For Jesus Christ himself continuously infuses strength into the justified, as the head into the members [*cf. Eph 4:15*] and the vine into the branches [*cf. Jn 15:5*]; this strength always precedes, accompanies, and follows their good works, which, without it, could in no way be pleasing to God and meritorious [*can. 2*]. Therefore, we must believe that nothing further is wanting to the justified for them to be regarded as having entirely fulfilled the divine law in their present condition by the works they have done in the sight of God; they can also be regarded as having truly merited eternal life, which they will obtain in due time, provided they die in the state of grace....”<sup>12</sup>

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<sup>11</sup> Pg. 31.

<sup>12</sup> Decree on Justification, XVI, D.H. 1546. Some hold that this passage definitively proves Father Feeney a heretic because he implicitly denied that “nothing further is wanting” to the justified but non-baptized person. But this is nonsense. The passage does not even address the question of an unbaptized catechumen or analogous person. Besides this, earlier in the same decree (D.H. 1529), the sacrament of Baptism is mentioned as the instrumental cause of justification, and the sacrament of penance (D.H. 1542) is mentioned as the “second plank,” after shipwreck. While this does not definitively mean that the Decree of Justification *always* refers to a baptized person when discussing the justified, neither does it rule out the justified person under discussion being baptized. In other

Neither can any true martyr for the Catholic faith possibly be damned.

The position of Saint Thomas Aquinas and many other Doctors of the Church and orthodox theologians concerning the salvation of one who dies without the sacrament of Baptism but in the state of grace (having divine and Catholic faith working by charity) is not heresy; it is orthodox.<sup>13</sup> It is a position that the Church has never censured in any way, and we are well aware that Father Feeney's theological opinion in the matter—along with any arguments that may be adduced in its favor—does not authoritatively contradict it.

Other theologians, who are not orthodox, have freed the theological construct of baptism of desire from the narrow limits placed on it by the Fathers and Scholastics and have used it as a means of dissolving the necessity for salvation of divine and Catholic faith, of subjection to the divinely constituted hierarchy of the Church, or even, in the case of the infamous Karl Rahner, of *belief in the existence of God*. That highly influential theologian and Vatican II *peritus* held that atheists could be saved (*qua* atheists), as “anonymous Christians.” At the present time—and this is very important to note—there are self-professed, “orthodox,” “conservative” and even “traditionalist” Catholics whose notion of baptism of desire is *much* closer to Rahner's than to that of Saint Thomas, for they will, contrary to the Angelic Doctor's teaching, speak of unbelievers of all sorts being saved by virtue of baptism of desire.<sup>14</sup> Rahner himself expressed surprise that his optimism

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words, in the question at hand, the decree is inconclusive.

<sup>13</sup> The argument that Saint Thomas wrote what he did before Trent “settled the issue” in Father Feeney's favor (which it did not) is easily countered by enumerating those post-Tridentine Doctors—Saints Robert Bellarmine, Peter Canisius, Alphonsus de Liguori—who explicitly agreed with Saint Thomas in the matter.

<sup>14</sup> I use the term “unbeliever” here strictly as Saint Thomas employs it

for the salvation of non-Catholics met with little resistance by the more conservative fathers of Vatican II. He also claimed that his “anonymous Christian” was a further development of the older idea of baptism of desire—showing a radically dogmatic sort of progressivism that presses doctrine ever forward in the direction of greater liberalism, indifferentism, and latitudinarianism.<sup>15</sup> In our day, we are witnessing the same false progressivism in moral theology, in which discipline the erroneous notions of the autonomy of conscience, of “gradualism,” of “accompaniment,” and other neologisms are being used to justify giving Holy Communion to impenitent serial adulterers, contrary to perennial Catholic doctrine and praxis—and indeed, of the Divine Positive Law itself.

Should the Magisterium of the Catholic Church ever infallibly define that the analogous baptisms of desire and blood are—along with divine and Catholic faith working by charity, and sanctifying grace—sufficient for salvation, the true disciples of Father Feeney would accept this authoritative teaching placidly and unhesitatingly. This is something I was taught by Brother Francis himself, who showed great patience whenever I importuned him with my numerous questions on the issue.

But the Church’s Magisterium has not issued such a definition.

Some who have taken up the cause of *extra ecclesiam nulla salus* have attempted to prove that justification is impossible to the non-baptized. This position is nothing Father Feeney ever taught, nor is it anything that we at Saint Benedict Center hold; far from it. It is a manifest absurdity to hold that Old Testament saints (e.g., Abraham) could be justified without sacramental Baptism while those living in the grace of the New Testament

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in *ST* II-IIae, to include heretics as well as Jews and pagans, which latter term would include Muslims in the medieval theological lexicon.

<sup>15</sup> Liberals perpetuate a lie when they call this a legitimate “development of doctrine.”

(e.g., Cornelius<sup>16</sup>) cannot be justified prior to receiving the sacrament. People whose zeal far outpaces their knowledge have muddied the waters of this discussion by interpreting the Latin of the Council of Trent to mean the very opposite of what it clearly teaches, namely, that one with faith that works by charity can be justified in anticipation of receiving the sacrament.

Is it possible that Father Feeney “went too far” on the issue of Baptism, having “exaggerated” it in his zeal to defend the necessity of the Catholic Church for salvation? The 1974 edition of *Bread of Life* that I am using as a reference has these words atop the copyright page amid the book’s front matter: “In obedience to the decrees of Pope Urban VIII and other pontiffs, we declare that we submit the entire contents of this book without reserve to the judgment of the Apostolic See of the Holy Roman Catholic Church.” On the back cover of the same volume are these words: “Leonard Feeney, M.I.C.M. (1897-1978). His one concern: *the salvation of souls*. His one desire: *a Catholic America*. His one crusade: *the defense of the Faith against the heresies and sophistries of our time*. And in all his teachings, he submitted, without reserve, to the ultimate judgment of the Infallible Magisterium of the Living Church.”<sup>17</sup> Given these express dispositions of Father Feeney himself, we must answer the question in the affirmative. If the great Fathers and Doctors of the Church could be wrong about their theological opinions—and could admit the possibility—so could Father Feeney.

Credit ought to be given to Father Feeney for fighting to defend the incarnational, ecclesiastical, and sacramental economy of salvation.<sup>18</sup> Saint Thomas and all other orthodox Catholic

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<sup>16</sup> Cf. Acts 10.

<sup>17</sup> Bold and italics as in original.

<sup>18</sup> It bears mention that the Archbishop who condemned Father Feeney so strongly, Richard (later, Cardinal) Cushing, is on record for publicly and unqualifiedly denying the necessity of the Catholic Church and the Catholic faith for salvation.

divines firmly rooted the baptisms of desire and blood not only in the supernatural *habitus* of faith, but also in the sacrament of Baptism, whereas the progressivist ideas of later theologians have rendered the sacraments truly and utterly superfluous. But the sacraments are *not* superfluous, as per the teachings of Trent: “If anyone says that the sacraments of the New Law are not necessary for salvation, but that they are superfluous; and that without the sacraments or the desire for them men obtain from God the grace of justification through faith alone (although it is true that not all the sacraments are necessary for each person), let him be anathema.”<sup>19</sup>

Moreover, the very *concept* of a catechumen, whom the orthodox adherents of the baptisms of desire and blood hold to be a candidate for these means of salvation, connotes a person *on the way to Baptism*—both by his own explicit intention and that of the Church—for that was the very purpose of the catechumenate, preparing a person for Baptism. Even here, salvation is rooted firmly in the sacramental system, if not to the actual reception of a sacrament.

The concept of baptism of desire, so clearly and explicitly attached to the sacramental economy in the patristic and medieval eras and beyond, became separated from it in very modern theology. This was presented, as such mischief often is, as a “development of doctrine,” but this is hardly a homogeneous development as per the requisites of Saint Vincent of Lerins. As a result, there now exist Karl Rahner’s theory of “the Anonymous Christian” and similar theses, which are not only removed from the sacramental economy, but even from divine and Catholic faith as it is described as necessary for salvation by the Council of Vatican I.<sup>20</sup> Such errors are due largely to a novel Kantian epistemology that vitiates the traditional notion of faith as a divinely infused habit of the intellect

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<sup>19</sup> Canon IV, On the Sacraments in General, D.H. 1604.

<sup>20</sup> *Dei Filius*, Chap. 3, D.H. 3011-3012.

by which the believer assents, under the command of the will, to the objective truths of divine revelation. Another source of this error is the tendency of such authors as Rahner and also Henri de Lubac to make grace implicit in nature, which logically renders superfluous both faith and the sacraments. And it should go without saying, of course, that Hans Urs von Balthasar's revival of the *apocatastasis*—an empty Hell, universal salvation—renders the entire question meaningless.

Once each man has died, when all opportunities for conversion and merit have ceased, he will appear before the judgment seat of Jesus Christ, the *Judex Justus*, for his particular judgment. While that person may have been an object of our missionary concern during his life, now that he has departed this vale of tears, we are utterly without qualification to make a judgment on his eternal whereabouts. Our own reasonings on the matter, however informed we think them to be, must leave place for the mysterious operations of God's grace. Indeed, there will probably be many whose salvation did not seem to us to be likely, but whose glory in beatitude will be a cause for our own exultation of God's mercy and providence in eternity. Father Feeney was fond of saying that in Heaven there will be many surprises, but none of them will contradict what we know by faith in this life. Because of this nescience we have about the everlasting destiny of our fellow men—except for the canonized saints and those, like Judas, whose damnation is *ex clara scriptura*—we commend the dead to God without pontificating on the matter of where they have gone. But to omit to tell our fellow man how to be saved, with clarity and urgency as well as charity, is sinful, for the frightful prospect of everlasting damnation is real, as we are assured by the Bible, by sound theology, by the admonitions of the saints, and the emphatic testimony of approved private revelations, especially those of Fatima, where Our Lady showed innocent little children a frightful vision of Hell.<sup>21</sup>

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<sup>21</sup> In his book, *The Secret of Fatima, Fact and Legend* (p. 106), Father

Practically speaking, it is our wish as Catholic missionaries to cooperate with the Holy Ghost in helping unbelievers to desire the sacrament of Baptism by first assenting to all the truths of the Catholic faith with their intellects and then seeking with their wills to enter the true Church that Jesus Christ established for the salvation of man. In this way, we want to spread *the desire for Baptism* far and wide, but we hope this desire terminates in the actual reception of the sacrament, which we entrust to the Providence of the Holy Trinity. We invite all priests and lay faithful to join us in praying and working for the conversion of all non-Catholics to the true Church of Jesus Christ, which is alone the Catholic Church—and outside of which no one at all is saved.

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Joaquin Maria Alonso, C.M.F., relates an interview that Father Riccardo Lombardi, S.J., had with Sister Lucy in 1954: “On February 7, 1954 Father Lombardi, after much insistence, but at an inopportune time for Sister Lucia, managed to speak with her in the parlor of the Carmelite convent in Coimbra. He wrote later of the impression she made on him:”

Her face was simple, her voice clear and without the slightest trace of the artificiality which can be so easily assumed in certain situations. She was not well; in fact, she was running a temperature. I questioned her:

“Tell me if the Better World Movement (which was already known to her) is the Church’s response to the words of Our Lady to you.”

“Father,” she replied, “there is certainly need of this great renewal. Without it, and considering the present state of humanity, only a limited part of the human race will be saved.”

“Do you really believe that many people go to hell? I myself hope that God will save the greater number, and I even wrote it in a book entitled *The Salvation of Those Who Have No Faith*.”

“Father, many are condemned.”

“It is certain that the world is an abyss of vice....Still, there is always hope of salvation.”

“No, Father, many, many are lost.”

# Fr. Leonard Feeney, Herald of Continuity

by Charles A. Coulombe

Who was Fr. Leonard Feeney? The facts of his biography are relatively simple: he was born in Lynn, Massachusetts on February 15, 1897, entered the Society of Jesus in 1914, and was ordained in 1928. His parents were Irish, although a persistent family legend maintained that one side of his clan had Spanish blood. As with most highly-trained Jesuits of his time, he was fluent in Latin, Greek, French, and several other languages. He also took advanced studies in literature at Oxford.

The man whose work you are about to read is probably the most vilified priest in the history of the Catholic Church in these United States—with perhaps only Fr. Charles E. Coughlin of Detroit running a close second. “Feeneyite” is to this day used as a pejorative, classifying as heretical anyone who accepts the warning of Ven. Pius XII in his encyclical, *Humani Generis* (October 1950) Section 27, that “Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation;” or who refuses to make a metaphor out of Our Lord’s words, “Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God;” or who accepts the Athanasian and Tridentine Creeds at face value.<sup>1</sup> In what passes for the popular mind, he is thought

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<sup>1</sup> Concerning these authoritative creeds, please see the appendix to this volume, by Brother Thomas Mary, M.I.C.M.

of as intolerant for teaching that only Catholics can go to Heaven. Worse still, he is labelled as “anti-Semitic”—a truly deadly label in an age when similar charges have derailed the beatifications of Ven. Leon Dehon and Queen Isabel of Spain (although said allegations by non-Catholics do not appear to have caused Heaven to rescind the miracles accomplished by that pair’s intercession). In truth, it is a sad comedown indeed, for a man who by 1948 was acclaimed the best selling Catholic author in this country, had studied English literature under the renowned Lord David Cecil at Oxford, encouraged the famed English Catholic publishing firm of Sheed and Ward to come to the United States, and had been literary editor at *America* magazine.

For a man who was to become so controversial, Fr. Feeney had a hatred of controversy—at least when indulged in for its own sake. What gave him the strength to pursue what he believed to be true in the face of incredible opposition was a very different thing indeed from a mere joy in strife, which he lacked entirely. It was love—love in the theological sense of charity for God and for man. To understand Fr. Leonard Feeney, it is important to realize that his enthusiasms and affections were almost endless, as was his curiosity. The people that gathered at Saint Benedict Center before the traumatic year of 1949 are testimonies to that: European nobility, Lebanese and Japanese, Irish and and Ethiopian, folk from poor and wealthy backgrounds alike, cradle Catholics and converts. He loved Ireland and the Irish—but also England and the English. Father’s love of Catholic America led to a call for native-born saints—Mother Seton’s Order asked him to write the life of Mother Elizabeth Ann Seton. It was the first biography of her to be written. At the same time, he reveled in the *Old Farmer’s Almanac* and *Yankee Magazine*. As a literary light in New York, he enjoyed the friendship of such as Arthur Guiterman and Al Smith—but Fr. Feeney savored quite as

much the wise patter of Gotham's cabbies. In a word, if a thing was human, natural, and not evil, Father loved it.

But his was not the love of the dilettante. One cannot evangelize what he does not love; for the Catholic the opposite is also true—he cannot truly love those whom he will not evangelize, and never is this truer than for a priest. Indeed, the apostolate was all in all for him, front, right, and center. Wherever he went in his priestly career, he made converts. A number of Boston Brahmins made their way to the Faith because of him, including one magnate, at whose Cape Cod Estate Cardinal O'Connell used to spend part of his summers. Fr. Feeney asked the gentleman if the Cardinal had never asked him about becoming a Catholic, or even about religion in general. "No," came the reply, "and I always thought that was rather odd." "Well, I'm asking you to," said Fr. Feeney, and the man did so forthwith. For that matter, he made a number of Jewish converts—including several of those same cabbies whose conversation he so enjoyed. At the very top of his long list of loves was "souls."

This zeal for souls was as true of Fr. Feeney at Oxford and London, in New York at the height of his fame, and after he became Catholic chaplain at Saint Benedict Center, a student center near Harvard College, which zeal and success thereat, was the real cause of his downfall. Wealthy parents did not send their children to Harvard or Radcliffe to become Catholics! This zeal for souls remained true when he made his celebrated speeches on Boston Common. But it was also true after he and his community settled in bucolic Still River, Massachusetts in 1958. Most weekdays during the next two decades would see him driven off after Mass to visit various shrines within the New England area, and to shop for things the "official" shopper could not find. But to the edification of the brother assigned to drive him, there were always particular shops and homes he would stop at, to discuss the Faith with

various people—most would eventually find their way into the Church. He was interested in converting all types and conditions of men and women.

Fr. Feeney's zeal informed even his "literary" work; he never liked the title "poet-priest" that was occasionally used of him: "it sounds like a poet who does a little priesting on the side," as he said. But while he himself considered his literary work secondary to his clerical duties—and part of his evangelism—we may look at it in a more purely literary light. The wit and love of puns for which he was known in regular life certainly came to play in his writing; tired of hearing the phrase "holy will of God" tossed off quickly and almost meaninglessly in theological lectures, he wrote what must have been his shortest poem:

Snails obey the Holy  
Will of God slowly.

Although his verse covered a wide variety of subjects, there was one theme running through all of it: the interplay of the natural, the human, and the divine in every aspect of life. Fr. Feeney's style varied from strict rhyme and meter to a blank verse manner reminiscent of Eliot. But as his career and that of the world progressed, a darker tone entered his work, and long before the events of 1949, he penned the horrifically prophetic "Hound of Hell":

Pray for the fragile daughter,  
And the frail, infant son,  
Whom, at the font, the baptismal water  
I pour upon.

The cycle has swung to sorrow,  
Our ranks have begun to fail;

We know not what gate of Hell tomorrow  
Will not prevail.

The foam-at-the-mouth is frothing  
In the Beast with the flashing tooth;  
The Hound that was sent on the scent of Nothing,  
Has found the Truth.

The guns will be hard to handle  
In the forts we will soon forsake.  
Pray for the light of the single candle  
On the birthday cake.

So much for Fr. Feeney as *litterateur*. But—saving his supposed status as founder of the supposed heresy of “Feeneyism,” how can we classify him theologically? It is important to bear in mind that the years of his formation—1914 to 1928—were important years in the history of theology and philosophy, both among the Jesuits and Dominicans in particular, and the Catholic world at large. This was the time in both orders of a movement seen as antagonistic to the prevailing Neo-Scholasticism of the time, and called variously the *Ressourcement* or the *Nouvelle Theologie*. As against what it considered the dry propositions of the Neo-Scholastics, it advocated first a return to the sources of Revelation—Scripture and the writings of the Church Fathers. But for many *Ressourceurs*, the work did not stop there; rather, having overthrown the body of teaching comprised in Neo-Scholasticism, this New Theology would open the doors of the Church to the supposed insights of the Modern World—to include Protestants and non-believers of “Good Will.” This ideology would undergo a short period of repression after World War II, only to emerge triumphant among the *periti* of Vatican II. After the Council, however,

the movement would split, the two sides being symbolized by two journals: *Concilium* for the more Modernist-minded, and *Communio* for the more orthodox.<sup>2</sup> Among the stalwarts of the former camp were Karl Rahner and Hans Küng; among the latter was numbered Josef Ratzinger, later elected Pope as Benedict XVI.

How did all of this ferment affect Fr. Feeney? On the one hand, he became a master not only of Neo-Scholasticism, but of the various Medieval Schools in addition: he knew Saint Thomas Aquinas well, but he also knew Saint Bonaventure and Bl. Duns Scotus. He absorbed enough of what was going on around him however to pay attention not only to all the Doctors of the Church, but the Fathers as well. Moreover, he drank deeply of Scripture, and to the end of his days encouraged those who listened to him to read the Bible. But where other theologians so affected saw or professed to see contradictions, Fr. Feeney saw an unbroken string of Truth, extending back from the Papal definitions of the Immaculate Conception and Assumption of Our Lady and the canons of Trent and Vatican I, through the Medieval schoolmen and the Fathers, to the Epistles, Gospels, and Christ Himself. Moreover, he saw the continuities between the various liturgies of the Church, Eastern and Western, and the liturgical year, as well as their doctrinal importance, for all that he coined the phrase, “speaking of how to pray, dogmas come first, not liturgies,” which appeared in the following stanza of a poem entitled “Reflections on a Flea.”<sup>3</sup>

And, by the way,  
 Speaking of how to pray,  
 Dogmas come first, not liturgies.  
 In a nutshell, Fr. Feeney’s theological and philosophical

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<sup>2</sup> The terms “modernist” and “orthodox” are used in a very relative sense in comparing these two journals and their writers.

<sup>3</sup> *The Father Feeney Omnibus*, Loreto Publications 2014.

thought was a prime example of what Benedict XVI would later dub “the hermeneutic of continuity.” It was this intense love and knowledge of the whole entirety of Catholic Truth—a holistic view thereof, if such a New Agey-sounding phrase can be used of a man so rooted in tradition—that led him, in the end, to sacrifice one of the most brilliant literary careers Catholic America had ever seen.

What sort of spiritual life did Fr. Feeney have? Well, as might be supposed by his above-mentioned quote regarding dogma and liturgy, it was rooted in belief in the absolute reality of the Catholic Faith—above all that God comes down daily upon the altar at Mass. He was very Marian, according to the method of Saint Louis Marie de Montfort—and he was an accepter of approved apparitions; the very name of the community he founded—“Slaves of the Immaculate Heart of Mary”—hearkens back to both Montfort and Fatima. The Sacred Heart, the Precious Blood, Stations of the Cross, the Rosary—all these devotions filled him with delight, as did the feasts of the Liturgical Year. His view of the miraculous in the life of the Church—at a time when such as Fr. Thurston were busy attempting to discredit such things as the Holy House of Loreto—was identical to that of Dom Prosper Guéranger: “Far, then, be from every loyal child of the Church, that fear, that uneasy feeling, yea, that indifference, which some people evince when they hear or read of a miracle. The only thing we should look to is are the witnesses trust-worthy? If so, a true Catholic should receive the account with joy and gratitude; he should give thanks to our Jesus who thus mercifully fulfils his promise (that His disciples would perform miracles until the end of the world), and keeps such a watchful eye over the preservation of Faith.” Without doubt Fr. Feeney would have been overjoyed by the current scientific findings about so many miraculous occurrences, old and new, which the technology of the 21<sup>st</sup> century reveals, and which the scientific materialism

of the 19<sup>th</sup> and 20<sup>th</sup> (even among Catholics) believed highly unlikely, if not impossible. At the same time, however, while allowing that the widest scope of Heavenly intervention in our world might happen, he was far from credulous. One of his favorite stories was of the Carmelite Mother Superior, who, when excitedly told by a novice one morning that she had just seen the Blessed Mother, replied “that’s nice, dear; did you make your bed?”

As a Jesuit, Fr. Feeney had lived quite strictly by his vow of obedience. When told abruptly (and out of keeping with the usual Jesuit practice) by his superior that he must leave his work at Saint Benedict Center and Harvard for a position at Holy Cross College in Worcester, he packed his bags and made ready to leave. It was only the agonized entreaties of the students at Saint Benedict Center that caused him to ask his superior the reason for the transfer. Had that reverend gentleman given some other reason, Fr. Feeney would have left for Worcester, albeit with a heavy heart. But when told that it was because of the doctrine on No Salvation Outside the Church that he was teaching, he demanded a heresy trial—which, of course, he was never given. He returned to Saint Benedict Center, and the whole sad tale commenced. But as Father’s longtime friend Frank Sheed wrote in his own autobiography: “He was silenced, but never answered.”

Indeed not. And the question remains—if Salvation can be found outside the Church, what use is it, or its priesthood? On March 16, 2016, Pope Emeritus Benedict XVI gave a very revealing interview, in which he addressed the issue:

“There is no doubt that on this point we are faced with a profound evolution of dogma. While the fathers and theologians of the Middle Ages could still be of the opinion that, essentially, the whole human race had become Catholic and that paganism existed

now only on the margins, the discovery of the New World at the beginning of the modern era radically changed perspectives. In the second half of the last century it has been fully affirmed the understanding that God cannot let go to perdition all the unbaptized and that even a purely natural happiness for them does not represent a real answer to the question of human existence. If it is true that the great missionaries of the 16<sup>th</sup> century were still convinced that those who are not baptized are forever lost—and this explains their missionary commitment—in the Catholic Church after the Second Vatican Council that conviction was finally abandoned.’

“From this came a deep double crisis. On the one hand this seems to remove any motivation for a future missionary commitment. Why should one try to convince the people to accept the Christian faith when they can be saved even without it? But also for Christians an issue emerged: the obligatory nature of the faith and its way of life began to seem uncertain and problematic. If there are those who can save themselves in other ways, it is not clear, in the final analysis, why the Christian himself is bound by the requirements of the Christian faith and its morals. If faith and salvation are no longer interdependent, faith itself becomes unmotivated.”

Consciously or otherwise—after dismissing as erroneous Karl Rahner’s anonymous Christianity as a valid answer, Benedict going on to say that “It is clear that we need to further reflect on the whole question”—the Pope put the matter in very stark terms. In keeping with his own hermeneutic of continuity, ought the views of “the fathers and theologians of the Middle Ages” and “the great missionaries of the 16<sup>th</sup> century” simply

be dismissed in favor of the theologians of “the second half of the last century?” Would this not be a concrete illustration of that very “hermeneutic of rupture” the former Pontiff has so clearly denounced? Moreover, whether or not (and it is an extremely debatable point, historically-speaking) the Medieval theologians were “of the opinion that, essentially, the whole human race had become Catholic and that paganism existed now only on the margins,” the Church Fathers from whom the Medievals derived their beliefs were most assuredly not of that opinion. Living as the earlier among them did in a heathen world, whose authorities and majorities desired only their extirpation, they preached and taught that Christ, His Church, and His sacraments were the only way to Heaven, even as they read in Sacred Scripture and heard from those who had heard from the Apostles. Loving and believing as he did, Fr. Feeney could only follow in their footsteps, though it cost him everything. In an era that claims to honor courage of conviction regardless of that conviction’s content, that alone should gain him a hearing. Reading this book, you shall have his own thoughts upon the matter.

Charles A. Coulombe  
Monrovia, California  
11 June 2018  
Feast of Saint Barnabas





*Fr. Leonard Feeney, S.J. and Fahkri Maluf stand in front of the  
St. Benedict Center sign in Cambridge, MA*

# I

## Christmas and Salvation

The only way I can get to what I want to talk about tonight, the love of God for us as a Child and His birth into the world as a Child, is by giving you a challenge.

At Bethlehem, in the crib, is a loving, warm, exquisite Baby. In order to find that little Charity, that bundle of Love lying in the straw, you have got to walk down the hills, over the rocks, across the brooks, into the dark, in your hunt for the cave. You have got to sacrifice other things in order to find it, even the brightness of the stars. The songs of the angels have to be put away, or, if you are a shepherd, your sheep. That is how chaste you have to be to find this Baby.

Holy Scripture says about the shepherds to whom the angels appeared, that they were “field-living.” There are two kinds of shepherds: one, the kind who go home at night for supper and return the next morning; and the other, the real pastoral kind, who stay in the field with their sheep night and day, probably going home on holidays with a lamb for dinner.

The shepherds in Holy Scripture were field-watchers. They lived with their sheep on the hill. We know that there is no custodian of anything in the order of nature—no farmer to his field, no bird lover to his doves, no cow puncher to his cattle—so warm and intimate and close, so dependable and loving, as a shepherd to his sheep. In the order of affection, sheep are the closest linked animal to man.

Not even a master is as close to his dog as a shepherd is to his sheep. A shepherd lives with his sheep, watches them pasture, thinks according to their rhythms, shares their weather. He contemplates

them. Sheep are man's nourishment and warmth, his food and his wool, his dinner and his clothing. A sheep goes to slaughter not opening his mouth. He is eager to be sacrificed.

And so, as occupations go, I do not think there is any man who could with more reason say it was impossible to leave his work and go over to Bethlehem than a shepherd. A businessman could lock his door. An innkeeper could put his clerk in charge. But a shepherd is afraid to put another shepherd in his place, because sheep follow the leads of a shepherd. One flock, you will notice, is not like another flock. Nervous shepherds have nervous flocks. Lazy shepherds have lazy flocks.

I am an expert at this because I lived for ten months in North Wales. Our religious house was in the midst of the sheep country, and I had plenty of opportunity to study the ways of the shepherds with their sheep. I wrote a poem about it:

Oh you should have seen the miracle  
I saw when I was in Wales,  
Where myriads of sheep go munching up  
And lurching down the dales;  
And graze along the meadow marsh,  
And nibble around the mill,  
Cross the bridges over the brook,  
Bleat and eat and fill  
Their bellies full of blossoms;  
Then lie awhile and sleep.  
Then slowly up the slope again  
And slowly down the steep,  
Their little mouths meandering on,  
Bite by bite they pull,  
Inch by inch, the sweet grass  
While all the beautiful  
Valleys of Wye from stream to sky  
Are turning into wool.

There is too, perhaps, no occupation to which has been attached so much honest, decent sentiment, as to that of a shepherd.

The sheep are coming home in Greece  
Flock by flock and fleece by fleece...

Almost a philosophy of life has grown around a shepherd and his sheep.

I could see a more pointed, but no more decisive, sacrifice than a shepherd leaving his sheep on the mountain top and going over to see a little baby, in a cave which housed also an ox and an ass, two kinds of animals in which a shepherd is not interested!

But the shepherds went. They left flocks of angels in the sky, and flocks of sheep on the hill; and they went over to Bethlehem to see a Baby—a little Infant dressed in swaddling clothes—with His Mother beside Him.

As far as I can make out from the Scriptural story, the shepherds did not immediately go back to their sheep. Instead, they went to tell everyone in the town about what they had seen.

Luke 2:18. And all that heard, wondered; and at those things that were told them by the shepherds...

20. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

They went from field to field, to all the neighboring pastures, and before a day was over, they did not know which shepherd belonged to which sheep.

What did the angels say to the shepherds when they appeared to them, on the hills around Bethlehem? They said, "Glory to God in the highest..." That means, the highest awareness of God, allied to the highest praise of Him, is now going to occur on earth, for men to relish and to realize in angelic simplicity.

The angels also said, “Peace on earth to men of good will.” Inasmuch as it was to the shepherds that this encouragement was given, it is easy to imply—in fact, it is necessary to see—that these shepherds were men of good will. They were holy men. They were men pleasing to God. They were *just* men—men in the state of justification.

What new news were the angels coming to give to these believing and holy shepherds, who were in the state of justification? The angels were giving the shepherds the new news of salvation! “For, behold, I bring you good tidings of great joy, that shall be to all the people; For: *This* day is born to you a Saviour, who is Christ the Lord...You shall find the infant wrapped in swaddling clothes, and laid in a manger.” (Luke 2:10-12.)

If this message to these simple shepherds meant anything, it had to mean that salvation was not theirs until this day—however just, however holy, however trustful and believing they might be. The shepherds were told, “*This* day is born to you a Saviour,” which meant, salvation does not begin until He is born.

“And you shall find the infant wrapped in swaddling clothes, and laid in a manger,” means that salvation is a visible thing, as visible as a freshly born, freshly wrapped child, now drinking milk at its mother’s breast.

This leads me, my dear listeners, to pause for a little while, to teach you simply, as a father, what is the distinction between *justification* and *salvation*—in careful, simple, understandable, theological illustrations; or else you will not be able to understand why “men of good will,” to whom “peace” is given, did not have a Saviour until the day of Christmas.

You will not understand Christmas at all, if you do not somehow know the difference between justification and salvation. It is a lack of a knowledge of this most important and basic distinction—without which a true understanding of the Old Testament and its fulfillment in the New can

never be made—that has led the Liberal theologians of our day to keep on saying that all you need to do to be saved is to be justified, and that you can be justified without the waters of Redemption which the Babe of Bethlehem was born to bring!

For, the moment that this Baby shall begin His public life—to bring His Redemptive message to the world—the heavens will open again! And God will say to the sinners, just and unjust, gathered around John the Baptist and the River Jordan: “This”—referring to the Jesus Who is being baptized with water—“is My Beloved Son, in Whom I am well pleased.” (Matt. 3:17.) You find the Mother of Jesus at Bethlehem. And you find the approving Eternal Father of Jesus at the baptism of Jesus in the River Jordan!

This is our Saviour. And without our Saviour, there is no salvation.

You will remember that I spoke to you a week or so ago about the fact that until the Ascension of Our Lord into Heaven there was a state for departed souls known as the “Limbo of the Just.” This Limbo was for those who, antecedent to the coming of Our Lord, believed He was coming, and believed He was to be the Saviour and the Redeemer of the world. They had a love and a behavior that was consonant with the fact that God was going to become flesh and blood. They had died in the state of grace. If they had any Purgatory to fulfill, it had been fulfilled. All the temporal punishment due to their sins had been removed. They were perfect setups for the Beatific Vision, were it to be achieved in non-Incarnational terms.

Why could you not say then, that they belonged to the *soul* of the Beatific Vision? Why all this boxing up of these perfect, sinless souls if the divine nature in them, put there by sanctifying grace, enabled them to love God with all the power of soul they had? They had paid up in suffering for all the offences they had committed. Why are they huddled there, non-beatified?

All the saints of the Old Testament were there in Limbo. Not one of them had seen the Beatific Vision. They were just waiting. Some of those holy souls must have had to wait many centuries in the Limbo of the Just. Why not let them go to Heaven? They were justified! They had the true Faith! They were sanctified! They had died in the state of sanctifying grace!

They had justification and sanctification. Why was salvation being kept from them?

The answer is, because the souls in the Limbo of the Just could not go into Heaven until the flesh and blood of Jesus Christ *in visibility* led them in! Until Jesus went into Heaven in His flesh, they could not go in with their souls.

The souls in Limbo could have reminded Jesus: “Dear Jesus, You know we have not any bodies. We are not going to get our bodies again until the last day.”

And Jesus could have replied: “I am sorry, but until I am in Heaven in body you cannot be there in soul, no matter how pure and unsullied and sinless your souls may be.”

If that does not wipe out the “soul of the Church” theory, I do not know what does! How do you like that for a challenge in terms of the controversy we are now going through here in Saint Benedict Center?

Let me repeat: The holiest men who died in the Old Testament could not see God until God’s Son led them to God—until Jesus entered first. Without that Flesh and Blood, resurrected and ascended, without the visible Jesus with material eyes and hands and feet and beating heart, their state of justification and sanctification was called “Hell”! That is what the Apostles’ Creed means, in that phrase we never pay much attention to:

...*He descended into Hell*, the third day He rose again from the dead: He ascended into Heaven...

I would like to offer that as a problem to those who are saying that you can get into Heaven by being sincere and living up to the best that is in you. Here were saints in the Old Testament who not only lived up to the best in themselves, but who believed in revealed truth—who believed in Jesus Christ, in a Redeemer to come. And still, they could not see God! Salvation could not occur until matter (flesh and blood) had moved into the Beatific Life. It is of the Catholic Faith that no human mind, save the mind of Jesus, was admitted to the Beatific Vision until Ascension Thursday.

Is justification the same as salvation? Of course, it is not! Lucifer, the prince of the devils, was once in the state of justification. He was created in the state of justification, and from that state he fell. Justification is only the divine courtyard of salvation: the preparation field, where you are given the grace to be tried out, as you move Godwards. If you have the right stuff, God keeps you. If you have not got the right stuff, God throws you out! “Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.” (Matt. 25:41.)

Adam was created in the state of justification. He was in the state of sanctifying grace, and in this state he was given a trial—to see if he would persevere in it, to see if his justification ought to be a sealed thing, forever. “Of the fruit of that tree you shall not eat,” God commanded. And Adam went over and ate the fruit which God had forbidden him, and his state of justification was lost.

Do you see clearly that justification and salvation are not the same thing? Let me repeat. Lucifer had justification, and is now damned. Adam had justification, and committed Original Sin—and bequeathed the state of alienation from God to every one of his children. Lucifer was never saved, though he was once justified. Justification is a divine probation. Many are tried and found wanting.

You and I enter the state of justification. But that does not mean that we are saved! You never hear a Catholic going around and yelling, "Are you saved?" You might hear a Catholic asking another Catholic, "Are you in the state of sanctifying grace?"

The answer, I hope, would be, "Yes."

"Do you still continue to say, 'Pray for us sinners?'"

"Yes! Because I have not yet been saved. Because I must always pray for the grace of final perseverance. And because, 'Many are called, but few are chosen.' 'He that thinketh himself to stand, let him take heed lest he fall.' "

Is getting into the state of sanctifying grace, salvation? No!

*What* is it? Getting into the state of sanctifying grace is *justification*.

What is required, once you have justification, in order that you may have salvation? You are required to do that for which you were put into the state of justification, and you must persevere in justification until death. As regards the first of these, let me give you an example. Were a man to have gotten into the state of sanctifying grace through Baptism, and were he to come to the time when he could receive the Blessed Eucharist, if he did not eat the Body and Blood of Jesus Christ, he would have no life in him. His justification would be meaningless and fruitless. And he would eventually lose his soul, unless he made his justification fruitful.

Every man in the Church, even though he is in the state of sanctifying grace, is required to receive Holy Communion during Easter time, or else he commits a mortal sin. Even in the state of justification, there are other requirements given to us which we are obliged to fulfill.

Is that coming clear to you? I hope so.

Now, in the Old Testament, what did you have to do in order to get into the state of justification, after Adam had sinned? You had to believe in a Redeemer to come, and you had to keep the Commandments. It was not enough just vaguely to "love God."

If, in the Old Testament, you believed “somehow in a God”; or believed only in “everything that was good and fine”; or, you were hoping for the best, or believed in belief—you would not be saved. You had to believe in a Redeemer to come.

It was to diffuse this knowledge of the Redeemer to come that the Jews were always going into exile or captivity—Alexander was coming in, or the Egyptians were coming up. The Jews were circulating all over the world. There was no one, in the whole world, who did not know that a Redeemer was promised, that He was to be given to the Jews, and that He was to be from the tribe of Juda.

When Saint Paul started his last journey to Rome, and was wrecked off an island just south of Sicily, do you remember how the “ignorant natives” greeted him? They thought he was God. They knew the Messiah was to be of flesh and blood, and was to have a voice.

Were there people in the Old Testament who believed in the Redeemer to come, and who kept the Commandments? Yes! What were these people called, the “saved”? No, only the “just.”

When they died, the just of the Old Testament, as we saw a few moments ago, went, not to the Beatific Vision, but to the *Limbo of the Just*. What is the matter with Moses, and David, and Abraham? With Ruth, and Esther, and Judith? Are they not in the state of sanctifying grace, in the state of justification? Yes! But *justification* and *salvation* are two different things! Justification is the road to salvation, but it is not *it*. It is the journey, but not the goal.

Even a person who dies now in the state of justification has to be judged. Why is it not enough to ship him through automatically? He has to stand up in Particular Judgment, to see if he has done all the required things in justification!

If justification and salvation are the same thing, then you and I are saved. We do not need to worry any more, because we are in the state of sanctifying grace! How absurd!

Actually, no one worries more about his eternal salvation than a holy person in the state of sanctifying grace. The saints are always praying that they may not be lost. Saint Teresa of Avila, in the state of justification, saw the place in Hell reserved for her if she kept on going to the parlor to speak to a person she should not speak to. To whom much is given, of him much is expected.

When Jesus, on the top of the Mount of Olives, ascended into Heaven, the souls of the just ascended with Him. That is of the Faith. The entrance fee of salvation for the souls in the Limbo of the Just was the Flesh and Blood of Jesus, leading them in! That was the requirement for the Old Testament.

Jesus is not going to come down again and lead another group into salvation. He is not coming back until He comes in all His power and majesty, to judge the living and the dead, on the Last Day. He is not going to come down and lead you and me into salvation. He has decreed a different way for us, of the *New* Testament.

Jesus, without Whom in flesh and blood not one justified soul in the Old Testament could enter into salvation, as He was departing this earth said, as His last commission to His Apostles, "Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. ..." (Matt. 28:19, 20.)

"Go ye into the whole world," Jesus said, "and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned." (Mark 16:15, 16.) Jesus is leaving as the fruit of His Passion and Death and Redemption, the sacrament of Baptism of Water.

Jesus does not say, "Go forth and teach all nations, and I will take them, and lead them to Heaven again." No! To put it in our own words, Jesus says: "I am not coming any more, until the Last Day. I am giving you the water I well earned by My Redemption. If that does not touch you, you cannot enter the Kingdom of Heaven."

I hope that is perfectly clear to you!

Just as we are required to have one Faith and one Baptism, so as to be saved, we are also required to have one Lord. Just as that Lord led, in flesh and blood, the souls of the Just waiting in Limbo into the Beatific Life, so He has left it to His Vicar in flesh and blood to guide *us* into Heaven.

The gate of the Kingdom of Heaven in beatitude was opened for the first time by the entrance of Jesus. The *keys* to that gate were put in the hands of Christ's Vicar on earth when He said to Peter, and his successors: "And I will give to thee the keys of the Kingdom of Heaven." No matter what we do in the way of justification, we can never enter salvation unless we enter it under the leadership of him who has the keys to that Kingdom.

That flesh and blood Vicar of Jesus Christ is none other than the Pope, our Holy Father, a visible head for Christ's visible Church. He is a man whom we can point to as the visible Vicar on earth of the visible Christ in eternity. He is as pointable-at now in time as Jesus once was when He walked the streets of Jerusalem, followed by Peter and His Apostles.

It is a defined dogma of the Catholic Church that no one can be saved who is not subject to that flesh and blood Vicar of Jesus, the Roman Pontiff. It is one of the requirements for salvation. Justification is useless for purposes of the Beatific Vision unless submission to Christ's Vicar has been added to it in essential complement.

Pope Boniface VIII, in 1302, infallibly declared in his bull, *Unam Sanctam*: "We declare, say, define and pronounce, that it is wholly necessary for the salvation of every human creature to be subject to the Roman Pontiff." A defined dogma can never be changed. It holds for every age; it applies to every generation, until the end of time.

If you do not have a belief in, and submission to, a visible Holy Father and a visible Church, with clear distinguishable marks, you will never get into Heaven.

Our Holy Father the Pope has been given to us by Christ so as to preserve the incarnational values of Redemption until the end of time. He is the only one who is sure to preserve Jesus and Mary at Bethlehem. He is the only one who will unflinchingly protect Jesus in the Holy Eucharist. He is the only one who indispensably can safeguard the flesh and blood dogmas of Christianity in infallible pronouncement. He alone can speak *ex cathedra*. And his utterances are given to Rome and the world: *urbi et orbi*.

All these values which I am presenting to you tonight, my dear children, are clear values. You are responsible before God for everything I teach you. You cannot go on being “clever” about Christianity, once you have listened to me, or, in my stead, any Catholic priest who will authoritatively teach you the truth. I place responsibility on you for everything you have listened to, tonight, for everything I have said. One day, in the life to come, I shall see you and meet you perhaps before the Judgment Seat of God and I shall ask you what you have made of the talk I gave you on that Thursday night before Christmas, when I had a bad cold.

There is great responsibility always on the listener. All Our Lord’s instructions to His Apostles indicated this responsibility. “And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.” (Matt. 10:14,15.)

May I say that there is a terrific responsibility on every boy and girl who has ever heard me speak on Thursday night, especially now that the defined doctrines of the Church are being assailed in such wholesale fashion. Either believe what I have said, or else tell me where I have falsified the Christian message. Tell me one Council I have denied, or one Doctor I have misquoted. Do not read me some hardly known

theological writer of this century, or last century. Give me *one* Pope infallibly defining, or *one* Council.

It is not too much of a mystery why the majority of people are not going to be saved. It is as clear as crystal.

“The world, by and large, then,” you say, “is somewhat of a failure, as far as salvation is concerned, Father?”

“Yes!” I tell you. “It seems that it is.”

“Isn’t that a bad thing to come from God?”

Surely you must see the absurdity of that question! That sounds as if God made this world as a project, and if He is not successful with it, He will be disgraced for all eternity! As a matter of fact, God is so successful all by Himself, within Himself, that failure of what is outside Him, does not even need to bother Him. You might say that almost everything He makes is a failure! Failure is almost as much a part of it as He is. Every flower dies. Every tree eventually collapses. Rivers ultimately dig out their beds. Lakes evaporate. Stars burn up!

But this world, as far as men go, need not be a failure! Everybody *could* know about the Catholic Faith! There is not a city in the United States where you could not find it. Little babies could not find it, I grant you, but little Protestant babies who die before they reach the age of reason are saved. Baptism made them Catholics. That is very sweet, is it not? There is only *one* Baptism. And every baptized baby is a subject of our Holy Father the Pope. (When you go to Heaven, most of the Americans you meet will be under seven years of age!) But you are not babies, and I am not talking to you as babies. I am talking to you as grown-ups, with Christian responsibilities for fulfilling all Christ’s commandments, once you have heard them.

I would be very presumptuous, certainly, if I thought I could move over and settle the whole world’s problems in one night’s lecture. I *can* settle the problem for this room! *You* do not need to go to Hell! *You* can go to Heaven! Sufficient for

the congregation is the preacher thereof, when he is preaching Christ's message.

Do I know if *I* am going to be saved? No! What do I know? I know *how* to be saved. And I know that I am on the right road. If the Catholic Church is not the Church for everybody, it is not the Church Christ founded.

Perhaps America would like Catholic priests to talk non-Catholicism? I do not know what they want us to do in America! I can only say to you that in case you want to know what the Catholic Church has been teaching, and what the saints have been saying, I am telling it to you, my dear listeners. I am giving it to you simply and clearly and fully and straight! Salvation is going God's way. Salvation is not "Going My Way"!

Salvation in the Old Testament was from God the Father, promising the Blood of His Divine Son. Salvation in the New Testament is from God the Son, promising His water and the Holy Ghost.

The *Blood* that flowed from the side of Jesus when He died on the Cross was a testimony to us of what God the Father had given. God the Father did not spare His only Divine Son.

The *Water* that flowed from the side of Christ, when He was crucified on the Cross, was a testimony of the Water of Baptism, which He would give, in union with the Holy Ghost, to save the world. "As the Father hath sent me," Christ said to His Apostles, "I also send you." (John 20:21.)

Salvation in the New Testament is the complete performance of the Blessed Trinity—is of the Father, and the Son He sent, and of the Holy Ghost, sent by the Son. "But I tell you the truth," Our Lord said, "it is expedient to you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send Him to you." (John 16:7.)

The waters of Baptism were purchased by the Blood of Jesus. Those who teach whatever Jesus commanded His Apostles to teach, now teach with raging tongues of fire. Baptism is the

water of the Second Person of the Blessed Trinity, Who was sent by the First Person, to take water and unite it to the power of the Third.

The Blessed Trinity is in complete covenant with the world once Baptism has been given us by Jesus. When Jesus was baptized by John in the River Jordan, the Father's voice was heard, saying, "This is My Beloved Son in Whom I am well pleased." And the Spirit of God—the Holy Spirit—was seen, descending in the form of a dove.

For a valid Baptism, you need to pour water, in the name of Jesus Christ, and make the invocation to the Blessed Trinity while you are pouring.

I did not invent this entrance requirement for redemption and salvation. Jesus gave it to me—the same Jesus Who said, in the Sermon on the Mount, that I dare not drop from His commands one jot or one tittle. (Matt. 5:18.) Imagine dropping the first jot, and the first tittle, that Jesus ordered, and continuing to call it Christianity! Imagine claiming to be able to summon the Holy Ghost *without* the waters of Baptism! Imagine doing this in the face of Jesus' challenge at the Last Supper: "I go: for if I go not, the Paraclete will not come to you."

Now that I have got my doctrinal message over in detail, let me give it to you in simple summary, before I go on to speak again of Christmas.

In the Old Testament, you could not be justified unless you wanted a Redeemer to come, and you could not be saved until He came. In the New Testament, you cannot be justified unless you want the water Jesus bequeathed us on the Mount of Olives; and you cannot be saved until that water is poured on your head!

That is what Saint Paul was told when he was struck down on the road to Damascus. That is what Saint Peter believed when he was sent to baptize the justified Cornelius. And that is what the eunuch asked for, in the Acts of the Apostles, when he met Saint Philip on the road.

*It is now: Baptism of Water, or damnation! If you do not desire that Water, you cannot be justified. And if you do not get it, you cannot be saved.*

Let me get back again to Christmas.

I do not know what Christmas in the United States is going to be like from now on. I frankly do not! I have seen how it has deteriorated in the past twenty-five years. I know the deceivers and haters of Jesus and Mary, across the street at Harvard College, will go through this Christmas religiously as fraudulently as they went through the last one. There will be red lights blinking on Christmas trees, this year the same as last year. Light, revealing nothing! Light, meant to be the means of making things visible, with nothing to show!

Undoubtedly, somebody like Theodore Spencer, of Harvard—who called Jesus a “myth,” before he died—will get up and read Dickens’ *Christmas Carol*. That is supposed to be very Christmasy! Some noted actor, if he is able, will do a little Christmas barking on the radio. Some notorious comedian will roar like Santa Claus!

That is the culture that goes with Christmas now. And because I, once a son in the Society of Jesus, see it as sad and tragic, and say it is sad and tragic, I am resented. People do not want to see! They would much prefer to hear about an invisible Christmas, and an *invisible Church*, that we could have in common with those who deny or despise Christ’s Divinity and His birth at Christmas from the womb of a little Jewish girl, Mary of Nazareth.

When the angels said to the shepherds, “Go over to Bethlehem!” they did not mean, “Go over and commune with nature.” They did not mean, “Turn to Bethlehem, the way a wild Mohammedan would turn to Mecca!” They did not say, “Close your eyes and imagine what profound depths there are in you.”

The angels said, “Run like men, and find the Baby—and His little Mother, with Him!”

A mother makes a baby doubly visible. A mother is the framework of the baby. A mother is the auspices under which you look at a baby. You are almost afraid to look at a baby unless his mother is there.

For those who are truly anxious to know and love Jesus and Mary at Christmas, let me touch on one little phase of the situation.

This is a child's world. And a child does not have too many successes. Have you ever watched a child learn to walk? He finally achieves one step after five thousand failures!

A child does not have too many playmates. He does not have too many people at his birthday party. He does not have too many songs to sing him to sleep at night. If he is going to stay a child, he is a little bit lost in the world—a little bit alone. He is the most singular thing in a multitude. His one cry is, "Where is my mother" or "Where is my daddy?" as he looks into every other unsatisfactory face.

A child does not have too long a story to tell about himself. It is a simple tale. He can tell you his whole history in very short order. A child, when he has one sure friend, does not worry about the friends he does not have. A child does not go to sleep each night weirdly worrying about all the other children in the world who might be going to sleep, too; wondering, just as he is on the verge of slipping into slumber, if there is any insomnia on the rest of the street. A child is, in an innocent way (I will not call him selfish), a self-contained little thing.

A child's trust, and heart, and love, and footsteps, and eyes, and interest, are never frustrated by failure. He goes to the piano which he fails to play, opens the book which he does not succeed in reading, reaches for the moon which does not come down to him, asks to go in an automobile that will not take him. Things are constantly being taken away from a child. "You cannot have this; you cannot have that."

A Child is given unto us! A Child is born to us, Who is Christ the Lord! Our Lord's whole life was, in its simplicity, the life of

a child. He did not have too many friends. I do not think you would call seventy-two disciples too many followers—or twelve apostles too many close friends.

A child does not travel much. Neither did Jesus. Except for His excursion into Egypt, He never left the tiny territory of Palestine.

A child expects his little gifts to the world not to have too much dependence on a multitude. I think you can get a child very tired of giving ice-cream cones to fifty people. He does not mind sharing one cone with you, or giving two or three things; but he is not a good headwaiter at a party, or a good entrepreneur.

A child thinks his little mother is the greatest mother, in fact the only mother, in the world. He has to be taught that there are such things as other mothers.

A child is indignant, decisive, impetuous.

We all stay a child as we go through life—the best part of us does. We are a child when we eat, when we sleep, when we are sick, when we are old. When we are lonely, we are a child; when we are hurt, we are a child. If we only would let that child in us become interested in Jesus, you would be surprised how easily we could find Him!

I do not have to teach you to think like a child. It is the one art you all know. Direct your child-interest towards Jesus, and you will be surprised at what wonderful results you will get.

Jesus of Bethlehem is given all over the world in the simple, complete value of Christmas, in all the traditions we know—in the kind of story one tells to a child. The inspired record of His life in Holy Scripture is there, in case a child is looking. If you are looking as a child this Christmas, it is child's play to find it.

If, while you are looking, you are not being a child, but are being very adult, grand, organizational, theoretical, proud, ideological, superacademic and non-committal (there is nothing less non-committal than a child), you will not find Him. You will not find Him even when you see a First-Communion little

girl come down the aisle and say to her father (as I once heard a little girl say), “Pick me up and kiss me because Jesus is in my heart.” You will not find Him even when you see a little nun consecrated to God, whose face and eyes and hands show it. It will just miss you. You will not even know He is there. You will hear a lot of talk of a girl, Saint Thérèse of the Child Jesus—about whom there is a book in every library. You will not have time to read her autobiography—you will not even know it is obtainable. You will see her picture here in our room, which Ellen Maria Beneway painted, and you will dismiss it with a non-childlike dismissal; with an adult, supercilious grin, and a horrid academic face.

Depart from me, you cursed academic frauds! You Harvard hypocrites! You would not go over to Bethlehem if it were standing right in front of you! You would not want to know the truth of the Catholic Faith. That is why you do not find it!

A Child is given to you! A Child is born to you Who is Christ, the Lord! Sometimes He takes the meanest instruments to tell you His message. I do not know any priest in the United States of America who could be called this Christmas (thanks to newspaper publicity) a meaner instrument than I am.

But I can still tell you the way of a Child.



*The Holy Family*  
by Jean-Baptiste Despax

## II

### The Purpose of Christ's Coming

**T**he purpose of Christianity is not to make God knowable. God can be clearly known from the things He has made in this world and has set before our eyes. Christianity has as its purpose to make God visible.

The birth of Jesus in Holy Scripture was all concerned with the visible—an ox, an ass, and a manger! The surroundings of His birth were made so simple that even as you tell it, the story is in terms that are visible to any nation on the earth. Every nation knows a manger, an ox, and an ass.

If the place of Our Lord's birth were some elaborate citadel, or some enormously decorated room, no one could envision it. But when you see a few animals, and a Mother, and the things in which you wrap a baby, you can see as far back as Christmas—and see it all.

The first visitors who were asked to go over to greet Jesus at His birth were little men who never read books, but who were, nevertheless, living up in the hills with nothing but eyes! Shepherds are always on the lookout—for stars, or stray sheep. The shepherds to whom the angels came were simple men to whom the visibility, tangibility, liftability, touchability, gatherability, holdability of God were the first gifts of Christ at Christmas.

When that little Baby—our Jesus—grew up and went out into the world to preach His story—to tell Who He was, and how a world was to be saved by Him, every single item of His telling was vivid and visible.

Jesus did not gather together a large committee and have meeting, at which one member in the sixth row spoke and somebody else made a remark, and the whole thing was lost in the vagueness of the crowd. He picked, selected, and named twelve men. Everyone knew who these twelve men were. We read in the Holy Gospel according to Saint Matthew, Chapter 10:

And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

Even over the invisible world Jesus gave power to them—to such visible, to such tangible people as these twelve men:

- Matt. 10:2... The first, Simon who is called Peter, and Andrew his brother,
3. James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alpheus, and Thaddeus,
  4. Simon the Cananean, and Judas Iscariot, who also betrayed him.

That is how clear, reachable, touchable and findable they were. All Our Lord's miracles were clear and open. All His teaching was clear and open. Instead of reserving His deepest and most profound revelations for a special clique behind closed doors in a conference—with reporters outside hoping for a few crumbs of news—Jesus had as His private chamber a mountain, where He poured out all His secrets. It was a mountain to which everyone could come, and that anyone could climb, clear and visible before Heaven and earth; and where mothers and children could sit and animals lie down beside them. And when the people were come out, and were seated on the grass, Jesus took His place before

them, clearly and visibly. And He said to them: "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven." (Matt. 5:3.)

Jesus' death for the redemption of the world was wildly visible. So definitely visible and focussed was it as a flesh and blood death that He died on a place where men died public deaths—criminals, stripped of their garments. He was nailed to a Cross on Golgotha, with not one tree to get in the way of the One bleeding and dying. It was a place reachable by anyone who was interested—clearly visible before all.

Jesus' death on the Cross was so tangible and material and visible, and so definite and clear, that even after He died and there was nothing left on the Cross but the corpse of our dear Jesus, we have commemorated in the Thirteenth Station of the Cross a pause—a little hushed interval, when even the Roman soldiers stood in awe. The scoffers stopped scoffing. The spitters stopped spitting. The mud throwers dropped their mud. It was the moment when Our Blessed Lady took that visible Flesh and Blood in her arms, held it to her heart, and took off His crown of thorns.

When Jesus died on the Cross, the whole city was shaken with earthquakes, and corpses walked in the streets. Jesus was put in a grave so visible that soldiers knew which grave to guard. He came out of that grave so visibly that you could walk up and see the empty tomb.

Before Jesus visibly ascended into Heaven, He said: "Going therefore, teach ye all nations: baptizing them [visibly pouring water on their heads] in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.)

Some days after Our Lord's Ascension, the Holy Ghost, the Third Person of the most Blessed Trinity, sent down by Jesus triumphant, descended upon the Apostles, as audible as wind, as visible as a dove, to evoke the messages of Christianity from raging tongues of fire, and to make the men who announced it to the world sheer targets for blazing martyrdoms that God will ever remember and the world can never forget.

That is the way it is. Either Christianity is visible, or else Christ was not God.

But, what have we in our day? Good God! We have Theosophists looking around for non-Calvary religions, or religions in which God was not scourged at the pillar. We have Buddhists walking through Harvard Square, their slanted eyes looking wildly into windows and thinking thoughts in their horrid minds too deep and subterranean to utter. We have Protestants in an arrangement religion that never knows what to call itself from one week to another, that never knows what its new minister is going to tell it from chapter to chapter of Holy Scripture. We have Unitarians who have no faith in an assured Jesus, getting more indefinite about what Christianity meant to say. And, of course, we have Jews evading the Faith, running away from it, pretending they do not hear the name of Jesus—pretending Christmas is not the birth of Jesus Christ, and getting civic leaders to remove “Merry Christmas” from in front of City Hall and to substitute for it “Season’s Greetings,” because the word “Christ” in “Christmas” annoys them. All this, horrible as it is, I am prepared to cope with.

But imagine priests in the Holy Roman Catholic Church, ordained by the successors to the Apostles—dedicated to the Name and purpose and Blood and robes of Jesus—sitting at Harvard College week after week and listening to religion being lectured about in invisible terms. And imagine their going back, then, to their people and talking about the “soul of the Church,” of “salvation outside the Church through sincerity”—apart from the teachings and sacraments of Jesus Christ; and calling this arrangement “Baptism of Desire” and expecting men to be members of the Catholic Church without even knowing they are members.

What kind of teaching is that?

That is Christmas without any manger; Good Friday without any God bleeding; Easter Sunday without any Flesh and Blood

coming out of the tomb. That is the Christian Faith without any Pope—the most visible religious leader in the world!

*That* is what is breaking my heart. Perhaps I am not fair to you to let you know how a priest's heart can suffer. I am letting you see it tonight. We priests are dedicated to the preaching of a visible religion—the One, Holy, Catholic, Apostolic Church, governed and ruled by our Holy Father the Pope, to whom we here in Saint Benedict Center are faithful.

Christ did not come to found an invisible Church. If you would prefer an invisible Church—if that is your interest in religion—Christianity has nothing to offer you; absolutely nothing.

Furthermore, the word *visible* is a word that must be watched, if you want it to have its right meaning as applied to the Church. In the first place, it does not mean that the Church has to be visibly seen with your seeing organs—your eyes. It would be possible for a blind man to see the Church with his ears. He could hear the sounds that go with the visible values to which his eyes are closed.

I could even be deaf and blind, and the Church could be visible to me. If somebody were able to talk to me by some sort of touch language in which one of my senses could vicariously do duty for two missing senses, I would be given, in defective form but somehow, the same kind of message that my eyes and my ears would give me if I had them.

Once, in New York, I was invited to a private showing of an educational French film, *La Nuit Silencieuse*—The Night of Silence. At the end, I was weeping like a child. The picture took place in a Catholic school in France where deaf, dumb and blind girls and boys, taken care of by Sisters and Brothers, were taught Christianity through their sense of touch. Values were given to them by some sort of arbitrary, but easily recognizable, alphabet. Through movement, shape, size and texture, the children got on to the fact that “the Word was made flesh, and dwelt amongst us...” (John 1:14.)

I shall never forget one part of this motion picture. It concerned a very brilliant French boy who was deaf, dumb and blind. Even though he had never heard any sound or seen anyone speak, this boy was able to make sounds himself. He had been taught how to shape and coordinate his sounds to make them like ours. He stood there and, in very painful but nevertheless understandable French, made the most beautiful profession of Faith I have ever heard. He knew what the Blessed Eucharist was. He knew what the vestments of the priest were.

We were told that when this French boy went to Confession he would tell his story into the priest's hand with his fingers, and to show that he was sorry for his sins, he would pull down the priest's face and dry the priest's eyes with his handkerchief. Even though you are deaf and dumb, you can still weep! You still can have the gift of tears!

The boy was told that there was an audience watching him. I do not know what "audience" or "watch" meant to him, but somehow he was told that he was on exhibition, and people were observing him as he talked and made his profession of Faith. He was asked, "Have you anything to say to your audience?" They led him to a blackboard. He stood by it, found it with his hand, made a line on it so that he could get some sense of straightness, and then he wrote:

*Priez pour moi.* "Pray for me."

He put down the chalk, after that, and bowed his own head to show us what he meant.

That boy had found the visible Church. You might almost say that to him it was tangible—that to him the Church was the first value that *visible* meant.

I am going to tell you now, and will tell you many times again, how grateful I am to Saint John for making the Incarnational message of Christianity so completely unmistakable and never to be doubted again, by his brilliant phrase in the beautiful canticle which opens his Gospel. Instead of saying, "God became

visible,” Saint John says, “The Word was made flesh and dwelt amongst us.” Everyone knows what “was made flesh” means, whether he be deaf, dumb or blind.

“The Word was made flesh and dwelt amongst us.” *Visible* gets a very strong, central and safeguarded value when you put it that way. Flesh is visible, and unmistakably so. God is there to be heard, as flesh speaks; to be seen as flesh walks. A woman could touch the hem of God's garments.

The whole story of our Emmanuel's entrance into the world is finished after that matchless challenge of Saint John. There can be no arbitrary discussions about what you mean by visible any more. There can be no handing over of the debate to academic theologians who are more anxious to speculate on it than to see. God has been flesh in this world, and if you are not finding Him from the messages, the words, the pictures, the records, the reports that ultimately stem from Flesh and Blood pointing to Himself, opening His Heart, and saying: “This is God! Bones and blood, and nail-pierced hands”—you have not got Christianity. I do not care what else you are touching—you have not got Christianity.

You may have the grand, cosmic edition of religion which has taken the spotlight on the stage today—the weird apostrophe to vagueness called “the soul of the thing,” the “spirit of the faith,” “my general inner feeling about the matter.” You may have all that, but you have long ago left Christianity.

It may even be to your interest to have Christ go out of the world. I do not know. Maybe you do not want Christ!—Christ of the manger, of the bloody sweat, the crown of thorns, the grave, the risen Flesh and Blood, the Blessed Eucharist. Maybe you would like to drop Christ—and keep something you privately call “Christianity,” and hyphenate it with some other idea, and see what you have in common with a Protestant minister or a Jewish rabbi!

I am here only to tell you what Incarnational Christianity is—Flesh and Blood Christianity. That is the only Christianity I was

ordained to preach, in the Holy Roman Catholic Church. I start off by calling it *visible*, and I am not going to let visible be a weak word.

All the seven sacraments—which are the great instruments of our sanctification—are visible signs instituted by Christ to confer grace. Why are they outward signs? Because He Who instituted them was an outward performer. When He talked, He moved His head. When He taught doctrine, you heard a voice as well as an idea. So the sacraments, if they are going to be reflections of their Author, have to be visible. There has got to be something in them that is a signature of the fact that there was flesh in the God Who instituted them.

Behind-your-eyes religion, deep-in-your-depths religion, the great nirvana, personal annihilation, negation of pain—all those horrible escapes, are not Christianity. Christianity is an overt, seeable, tangible, liftable, dealable-with religion. You can point to it! There it goes! Here it lies!

It is so precious in visible form, in Incarnational form, that even when the great soul that kept it alive is gone—let us say when the soul of a saint has left his body—the body is still sacred to Christianity. Its bones are relics. Its clothing is a relic. The beard of Saint Francis, the robe of Saint Dominic, the Little Flower's hair and shoes, the mantle which she wore, the little bed she slept on, and the straw on which she coughed herself to eternity—all are relics.

And so the sacraments by which we are sanctified are outward signs instituted by Christ to confer grace. Without the outward signs you just do not get the sacraments. You can stand around and commune with the Holy Spirit all you want, but if you do not have water, you do not have Baptism. You can be the most devout priest in all the world, you can love the Blessed Sacrament beyond utterance, you can have your vestments on, your altar there, your candles lit, the altar boy ready to say his prayers, *but*, if you have not got wheat and wine, there is no Mass. And *nothing* can take the place of that Mass.

You may say, "Well, I will sit down and read the Mass." I am sorry. Unless you stand up and take bread and wine and say, "This is My Body" and "This is My Blood," there is no sacrifice. and you are not a functioning priest of the Catholic Church. And if you are a priest of the Catholic Church, and if you have enjoyment, pleasure, peace of soul, in going around and associating with so called "Christians" who are not interested in "This is My Body" and "This is My Blood," you are a Catholic priest without the Faith, and you will lose your soul.

There are hundreds of Catholic priests in this country who are going to lose their souls—not for the kind of sins that vulgar people like easily to suggest or imagine. I do not know any group of men more free from sins of that kind than the Catholic priests of this nation. But priests are losing their souls because they have not the courage to preach Incarnational Christianity to vague American minds. And it was for this purpose—the teaching of Incarnational Christianity—that they were put in Holy Orders.

But let me go back and speak again about the word *visible*. *Visible* means: visible either in origin or termination. Either the lead or the finish is something tangible, seeable, or holdable.

Suppose I start talking to you about the Passion of Our Lord. I will be talking to you about a body that you will never see while you are on this earth. I will be talking to you about a crown of thorns which you will never take from His head on the Cross. I will be talking to you about sacred eyes that will never look into your eyes while you are in this present trial. Yet, Jesus *was* visible, tangible, seeable. Do you understand what I mean by *visible*?

Suppose I should talk to you about my mother. I would be speaking about a visible mother, albeit you might never see her. Maybe the terms in which you would be thinking of her would be leading more to abstraction than to concretion, but you would know in the depth of your mind that in a certain house in a certain street in a certain town there is a little gray-haired lady

with a beatable heart and holdable hands whom I am talking about. Is that not right?

So it is, with regard to the visibility of the Church. Visibility must occur somewhere in the arrangement that touches you, if you are going to be a true Catholic according to Christ's Incarnational requirements.

Take the subject of Baptism for example. Take a little baby and the priest who is going to baptize him. The little mind, the little soul of the baby do not know what is being done, but the sponsors and the priest are there to see that the thing is done visibly. *Visibility* is dealing with the child in Baptism of Water.

In our day, Baptism of Water has been made invisible by a phrase which the Liberal Catholics of America are constantly employing, to the delight of the Protestants. That phrase is "Baptism of Desire." You will notice that as the Liberals use it the insistence is on the *desire* more than on the *Baptism*, on the *thirst* more than the *water*, on the *longing* more than the *sacrament*, on the *inner holy impulse* more than the *outward holy rite*.

Christ's Baptism was not "Baptism of Desire." Christ's Baptism was so overwhelmingly a *Baptism of Water* that He, Himself, stripped of His garments, waded into the River Jordan to be baptized by His servant, John. He made the liturgy of His foundational sacrament so visible that it evoked from Heaven the Holy Spirit, fluttering in the form of a dove, and the voice of His Eternal Father, crying: "This is My Beloved Son, in Whom I am well pleased."

*Desire* is a splendid diabolical word with which to confuse people. Up until recent times, even the most ambitious of the theologians of the Church never dared to use it in connection with Baptism except in a study of the nature of *justification*, which still left the problem of *salvation* unsolved—salvation by "Baptism of Desire."

Perhaps I had better pause for a moment to explain the difference between *justification* and *salvation*.

We achieve salvation after our death. We can be justified in this life. Salvation is of the whole man, body and soul. Justification is of our spirit, and our spirit alone. Salvation is our entrance into the Beatific Vision. Justification is our entrance into the state of sanctifying grace. Salvation is our reward for persevering in grace. Justification is our reward for accepting grace. We may or may not persevere in justification, but if we *do* persevere, we will attain salvation—at the hour of our death.

When the Council of Trent was discussing the problem of justification, it had to remember that it was possible for one to have been justified in the Old Testament as well as in the New, and that is why the Council allows the distinction between the actual reception of Baptism and the eager willingness to receive it. A man in the Old Testament waiting and wanting Baptism to be instituted, and a man in the New Testament waiting and wanting Baptism to be administered could both be justified.

It was possible to be justified in the Old Testament, but not to be saved. When those who died in the state of justification, in the Old Testament, went out of this life, they did not go to Heaven. They went to what is technically called the “Limbo of the Just” (appropriately referred to as “Hell” in the Apostles’ Creed), until the visible Body of Jesus led them to salvation on the day of Ascension. This is how important visibility is to the notion of salvation, whatever it may mean in the realm of justification.

It is sinful to call men to salvation by offering them “Baptism of Desire.” If this so-called substitute for Baptism of Water were in any sense usual, or common, or likely—or even practical—Jesus Christ would never have told His Apostles to go forth and baptize with water for the regeneration of the world.

I have said that a Baptism-of-Desire Catholic is not a member of the Church. He cannot be prayed for after death as one of “the faithful departed.” Were he to be revived immediately after death—were he to come to life again—he would not be

allowed to receive Holy Eucharist or any of the other sacraments until he was baptized by water. Now, if he can get into the Church Triumphant without Baptism of Water, it is strange that he cannot get into the Church Militant without it. It is an odd procedure for priests of the Church Militant to be shunting people off to the Church Triumphant before these people have enrolled in the Church Militant, which fights the good fight and preserves the Faith.

What the Baptism-of-Desire teachers make of Our Lord's great text, "Unless a man eat My Flesh and drink My Blood he shall not have life in him," I am very much puzzled to know. Perhaps there is a Eucharist of Desire, as well as a "Baptism of Desire"? And why could there not be Holy Orders of Desire, as the Anglicans would like to have it, or Matrimony of Desire, which would so please the Mormons? And what becomes of the Mystical Body of Christ, made up of invisible members and a visible head—invisible branches on a visible vine? I would very much like to know!

Our priests in America now go around preaching this dry substitute of "Baptism of Desire" for the waters of regeneration. Their "Baptism of Desire" is no longer an antecedent to the Baptism of Water to come. They make it a *substitute* for Baptism of Water, or rather an excuse for not having it. These priests have brought our Church in the United States into a desert, far removed from the life-giving waters of Christ.

Neither "Baptism of Desire" nor "Baptism of Blood" should truly be called *Baptism*. Neither is a sacrament of the Church, and neither was instituted by Jesus Christ.

Suppose a non-baptized person had his choice between Baptism of Water on the one hand, and what is called "Baptism of Blood" on the other. Were he not to choose Baptism of Water, the shedding of his blood would be useless and he would lose his soul. It is *Christ's* Blood that counts in Redemption, and the fruits of it in application to Baptism. It

is not *our* blood that counts at this foundational point. And it is only when we have received both the sacraments of Baptism and Holy Eucharist that Christ can be said to be shedding His Blood *in one of us*. This last is the real martyr, and the one who has preserved the Faith.

Baptism is a sacrament instituted by Jesus Christ. It is the redemptive power of God's words in an instituted rite that gives power to the trickle of water and the invocation in the name of the Blessed Trinity. This little trickle of water so administered is worth more than all the blood shed in the history of the world, for any cause whatsoever. This certainly is the testimony of John the Baptist, who preached redemption, not from the shedding of his own blood or the serving of his own head on a platter at a royal dinner.

Saint John the Baptist did not even preach the value of his own baptism in the River Jordan. He preached the value of the sacrament instituted by One Who joined water and the Holy Ghost as the foundational requirement for entrance into the Kingdom of God, both on earth and in Heaven. And that is why, thank God, though Zachary and Elizabeth's son was martyred for the Truth, he is not called John the Martyr, but John the Baptist. His is a living testimony that the water of Jesus is more precious than the blood of John.

How beautifully the Blood of Jesus and the Waters of Baptism are linked together in the heart of our Saviour is shown by what happened to Him after He had died and one of the soldiers opened His side with a spear. Immediately there came out Blood and Water, the Blood by which we were redeemed and the Water by which the fruits of Redemption are applied to our souls in the sacrament of Baptism. Forget this Water that flowed from the heart of Christ, and you will soon forget the Blood that anteceded it.

When the Vatican Council reconvenes, I humbly plead with our Holy Father the Pope, that he will immediately gather his

plenipotentiary powers of infallible pronouncement to clear up the wild confusion of visible orating (on the part of his priests and bishops) about an invisible Church—or else the gates of Hell will have all but prevailed against us. The most visible ruler in the world, our Holy Father, in his white robe and white zucchetto, may well take off his triple tiara and get down from his golden throne, and leave Christianity to the kind of committee arrangements to which it is committed in the present-day America, if we keep on preaching “Baptism of Desire.”

I beseech our Holy Father to clear up this unholy confusion for the love of the Blessed Virgin Mary, whom his sacrosanct infallibility has now dogmatically and irrevocably secured as assumed into Heaven, body and soul. It was this glorious Queen who, with roses on her feet and stars about her head, suggested water to a little girl at Lourdes as the indispensable symbol of our salvation. It was this Immaculate Mother who caused a spring to break forth from the dry earth so that our sick might be refreshed by the fountains of her love, as our sinners are sanctified by the baptismal waters of her Son.

### III

## The Secret of the Last Gospel

**W**e are told in the beginning of the Holy Gospel according to Saint John that, “the Word was made flesh and dwelt amongst us.”

That is a magical phrase, “the Word was made flesh.” “Word” has a great deal of meaning for us. Our memories are all tucked away in the shape of words. Our utterances to those we love are impossible without words, and even when we are thinking by ourselves and not speaking, we are somehow wording our thoughts for the hidden ear—which is the bliss of solitude.

Of all man’s achievements, perhaps the most astounding is his wording of a thing. When a little child cannot speak—when he has no words yet—one of the first things we do for him is to coax him into word land.

And so, when we are challenged with the idea, “the Word of God,” and are let know that one Word serves God for all utterance in eternity and is the perfect expression of all He is, we are very greatly impressed.

If you were to sit down and think for many years as to how you could best say that the Second Person of the Blessed Trinity became Incarnate—took our nature and dwelt in our midst, breathed our air and walked our roads, looked at our skies and listened to our sounds—I do not think you could possibly get a more chaste, clear, simple, inexhaustible-in-meaning expression of it than to say: “The Word was made flesh and dwelt amongst us.”

“Word” leaves nothing out. And when you say “flesh,” you get in every single atom of our poor human frailty. If you said, “the Word became man,” or, “the Word moved into our scene,” or, “the Word became one of our children,” there would probably be left out of the realization—for the sake of more lofty, noble and impressive values—a great deal of what seems to be commonplace in us, of what is lowly and helpless, and yet of what God did assume.

But when you say, “the Word was made *flesh*,” the whole man is flooded in in that utterance. There can be no doubt about what has happened. Nothing is left out. Our ears, our nose, our eyes, our hair, our hands—everything is conveyed to our realization of what the Word became.

It is a marvelous wedding, the Word of God and the flesh of man. They are one. Thought now has little elbows. Divine Thought has fingers. The Word of God has a human mind, a human soul, a human will, a human heart. God’s eternal Thought pauses, as it is uttered. It is filtered to suit our light. It is dimmed down to our pace. It has our ways.

Saint John’s phrase, “the Word was made flesh and dwelt amongst us,” is a beautiful challenge, and you cannot get away from it. You either have to accept its value the way it is expressed, or else you have to put it aside and go and study “Christianity” or “religion”—getting vaguer and vaguer in terms of some less challenging phrase, until finally your Faith has slipped away from you.

And here is the next point I am going to make: If “the Word was made flesh and dwelt amongst us,” that must mean that all God’s utterances to the world, from the time of the Incarnation on, were meant somehow to be associated and connected with the flesh. God has nothing further to say to man, except what a voice can speak, a head nod, a hand plead, a pen write, or a man topple over on the ground for, in martyrdom. God has nothing any more to say that is not to be said in terms of flesh and blood.

All non-Incarnational communication with man by way of Revelation, has ceased.

We know that with the death of Saint John, the last Apostle, Revelation ended. John's last heartbeat, which was a very flesh and blood performance, closed God's utterance to the world. God put (this is figurative) a finger to His lips and said, "John is dead. I have nothing further to say."

There can be private revelations, but those are another thing—miniature things—and they do not disturb the central truths that touch our Faith and are necessary for salvation. Private revelations are only secondary versions of a finished story, already told.

When you want to know what Christianity means, therefore, and what God has to say to you through "the Word made flesh and dwelt amongst us," the knowledge has to come to you through some flesh and blood utterance—an Apostle, were you fortunate enough to live in the days of the Apostles, or from somebody whom the Apostles eventually made an apostle, in case you were born after the Apostles had died. For example, Saint Paul appointed Timothy, and Timothy, in his turn, appointed other bishops, and those bishops made other bishops, and so on and on. There has to be flesh and blood succession for the rest of time, because the Catholic Church is not only One and Holy, it is also Apostolic.

The bishop routes are the main highways of Incarnational communication between the Apostles and ourselves. The priests are the side-streets which lead from these main highways. If Peter was the foundation stone on which the Church was founded, to protect the Incarnate utterances of God in security and truth, when Peter dies there has got to be somebody in Peter's place, of the same mold, stamp, vintage, and with the same prerogatives and style of expression that Peter had, or else God's message to man has been broken off and it has no conclusion. Anything that comes to you in terms of a Christian idea that cannot be traced

back through flesh and blood routes, through the Apostles to Jesus, is not salvational truth!

The rays of the light of Jesus' eyes have got to be still shining in the world, as light begets light. Jesus fired His Apostles, His Apostles fired other men, who fired other men, and on and on that fire went, as torchlights through the centuries.

Faith comes from hearing. *Fides ex auditu.* (Rom. 10:17.)

Where did *you* get the Faith?

I heard it from someone else. I did not speculate largely, and this is the result. Someone taught it to me. I heard someone say it.

Where did *you* get it?

Somebody told me.

And so we have been listening down the centuries, from mouth to ear, from ear to mouth.

Christ said to His disciples, "Go forth and teach." His last message to His Apostles was equivalently this: "Get going! I know that there are only twelve of you! I know that is not many to whom to delegate the world. But that is the way I am going to do it. *You* have got to touch the whole world! *You* have got to be the focus point of the world!"

Tradition has it that the Apostles cast lots for the world. Matthew was to go here, Andrew to go there—Thomas to one distant place, Philip to another. That is a wonderful point, is it not? Each was equally capable of going any place! Had Matthew, for example, been sent somewhere else than where he had, good results would have occurred, because flesh and blood would be there. The form and style of Matthew's utterance always would be his, but the words always would be the words of Jesus. That is what Saint Paul tells us is happening. "I preach Christ, and Christ crucified," he wrote. "Be ye followers of me, as I am of Christ Jesus."

I have spoken about *the Word*, and I have spoken about *the flesh*. There is another great value reached out to us for contemplation in the preamble to Saint John's Gospel, and it is contained in the

word “light.” Let me speak about that *light* to which God does not hesitate to compare Himself—that beautiful light which was God’s first thought on the first day of creation and which is included in Saint John’s apostrophe: “All things were made by Him and without Him was made nothing that was made.”

Of all the things that God made, those which we see most clearly are not, of course, the things under the earth or under the waters. Those things we must delve for, or fish for, one at a time. Nor do we see most clearly all the things on the earth, for the earth is far too large for each of us to travel. It is full of far too many things for each of us ever to encounter them all. No one has caught all the fish in the sea, nor shot all the animals in the woods. No one has tasted all the potatoes or turnips in the field, and, “you cannot see the trees for the forest!”

Of all the things which God has made, the most visible and appreciable are the lights above us in the heavens. Everyone has seen, or could see, practically all the stars. When God was making the disparate display of lights in the sky, He was thinking of the Great Light of which they are merely shadows. All things were made by this Great Light, and without Him was made nothing that was made.

If a sparrow does not fall, apart from Our Father’s knowledge, much less does one star shoot from the sky without Our Father’s remembering the glory of the Light which is His own Word—which patterned the heavens and induced Him to fill it with the brightness of the stars! Though the little Baby of Bethlehem was born in the dark, He was a great Light. The stars admitted it when one of them was sent to misbehave as a star in order to find, for the Wise Men, the crib where Baby Jesus was.

Light paid eminent tribute to the Baby of Bethlehem. The angels opened the heavens, and blinding light shone through the skies. The light and the stars seemed to say to the shepherds, “It may look dark to you in that cave, but in there is Light infinitely greater than we are.”

Let us consider again the beginning of Saint John's Gospel:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it. ...

The little Baby of Bethlehem was a Light shining in the darkness! Light is a word that climbs pretty far. In order that we would understand when Saint John said, "In Him was life, and the life was the light of men. And the light shineth in darkness..." all the stars in the sky, and the moon, and the sun, were put there. They were put there to be the symbol, the reference point, the metaphor, the language, the type, the figure, that God needed when He wanted to let us know what the little cave-hidden Child of Bethlehem was when He came—to let us know that Jesus of Nazareth was the Light of the World.

Now, there is not a light in the sky that has not been shining since before the birth of Christ. The stars have been there since long before the coming of Jesus. The sun which shone on Our Lord is the same sun as you now see. We behold the same moon which He beheld. And so, the notion of a light shining through the centuries is not unknown to us.

If we get one thing from this realization, it is that God would never permit a created light to outshine the eternal, uncreated light of His own Divine Son. We know that the light of Jesus Christ could not be quenched in a few years, or in a few centuries. We have, still in the world, the sound of His voice, the light of His eyes, the brightness of His beauty.

The radiance of God's Son has not been dimmed. It will shine until the end of time, not as in the utterance of God

before Christ's coming, not as in Moses' burning bush, not as in Josue's sun standing still—but in the light and sound that came from Mary's Baby Who is God's own Self shining in this world. Any Christianity that you cannot trace back to that Child, is not the light of Faith. It just is not. The true Faith must henceforth come to us in terms of flesh and blood, now that Bethlehem has occurred.

You say, "Does not the Church sometimes give us dogmas phrased in such a way that they seem to be non-incarnational? Do they not sometimes insist on the abstract, essential value of an idea, theologically phrased and safeguarded more by academic utterance than by human appeal?" And I answer you that that is not so. The foundations and facts of the Faith are always entrusted to flesh and blood protection. Our Lord said, "Thou art Peter; and upon this rock I will build my church." (Matt. 16:18.) He did not say, "This is dogma, and on this idea I hope to prevail."

Even dogmas, without men, cannot get on. We only know their value as dogmas when we have Christ's Vicar guarding and safeguarding them. Unless a doctrine can be traced to the visible head of the Catholic Church, unless you can see a Pope—and usually a council of bishops behind him—and know where the Pope and council met and sat and wrote and discussed and argued and prayed and finally adjourned, your dogma does not amount to ten cents, no matter how brilliant the theology of it may seem.

Now, some of the light-rays that come from Jesus—some of the dynamic forces that come in terms of flesh and blood—are more intense than others. There are seven great beams of light coming from Him in His Divine power, which have been shining through all the days and nights of the Christian centuries. Seven great floodlights of power, of majesty, and Divine word. They might be called seven great forces by which the actions of Jesus are perpetuated forever.

I speak of seven things Jesus did, in which He made what He did perpetual, unceasing actions, destined to endure through the ages. Even when the Instituter has gone off to Heaven, the deed goes on—the action goes on. These seven things, as you know, are the seven sacraments.

Pouring water on the head of a child, in itself, does not amount to too much. As I told you last week, even John the Baptist, the great precursor, who was getting very good results from the way he poured water on heads, or dipped people in a river, admitted that his baptism did not mean too much. He said, “I indeed baptize you in water unto penance, but He that shall come after me, is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you in the Holy Ghost and fire.” (Matt. 3:11.)

So, I do not think you would get too much value out of just seeing water being poured on the head of a child. Pouring water is so easy to do non-baptismally! Mothers do it so often when they are not baptizing, and children do it so often at the beach that you cannot say the action startles you when you see it. Water has been splashing in all the playgrounds and nurseries of the world from the beginning of time. The first thing you think of when a baby is born is to wash him. Water and baby almost indispensably go together. No one would think any of these actions of themselves have any divine power.

You know I do not want to belittle water! I wrote an article once on “Water at Work,” but it was only after I had seen water at work in Jesus’ hands that I saw the mystery of it. It had escaped me up to that time.

Of the Baptism *He* instituted, Jesus said: “Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.” (John 3:5.) That action, that Baptism, of Our Divine Lord’s, is the beginning of salvation! Nothing else can take the place of it. You may magnify the large thoughts you have in your head about God. You may enlarge upon man’s thirsty desire for God, his great hunger for the divine, his

mighty aspirations. You can have floods and torrents and falls of ideas flowing, in longing and outlook, in your meditations. And yet without that little trickle which is literally falling from the fountain of Jesus, you are lost.

The rite of Baptism, because it is so simple, because there is in it so little by way of impressing you or startling you, is all the more a subject matter for sublime faith if you will attach eternal value to it—because Jesus did it.

That which I would not have thought to be too valuable by itself—when *this* Agent does it—when Jesus does it, when His hands do it and His voice utters it—I will call the most beautiful human initial performance that could possibly occur in this world by way of a divine bestowal of love and grace and benefit. And even after Jesus has ascended into Heaven, His actions and His words will continue undulating and vibrating through all the centuries. Water will pour the way Jesus poured it—voices will repeat the words the way Jesus said them. Just imagine a ceremonial rite that is scattered through the world with the dignity of a sacrament, for which a man is prepared to die, and without which he cannot get into the Kingdom of Heaven! Then and only then do you understand the preciousness of water united to the power of the Holy Ghost.

By holding on to the Baptism of Water, we are testifying that “the Word became flesh and dwelt amongst us.” We are taking God on His own terms. We are saying that in this sacrament we see the definite signature of the Incarnation. If it is impossible to get a priest, anyone with the intention of doing what Jesus did, can baptize. He needs only to take the matter Jesus took (water), and say the words Jesus phrased—and salvation is at hand.

Did you ever see power to equal that? Did you ever see frailty tying up Might in a little bundle and delivering it as a birthday present to a child? Did you ever see Omnipotence so much in bonds?

You probably can think of nothing hushed more quickly than a human voice saying, “I baptize you in the name of the Father,

and of the Son, and of the Holy Ghost.” You probably can think of scarcely anything finishing more quickly than a trickle of water on a child’s head. But because Jesus once spoke those words, and because Jesus once performed that action—and gave His Apostles power to perpetuate it—the whole Catholic Church is continually living, being, building, structuring itself. On that tiny frailty at a font, or a faucet, a pool, or a river, our eternal happiness depends. I say again, how do you like that for Omnipotence, if you have eyes to see and ears to hear.

In the minds of Liberal Catholics in the United States, as you very well know, the reason why Baptism of Water today is not insisted upon, is because it seems to them to be so trivial. The very reason for which God chose it, is the reason for which they reject it. And they are willing to allow that the man who disdains it is “sincere and eager and full of earnest God-bound desires.” Is that not so? And this false reasoning is built up from an interpretation of a couple of sentences of Pope Pius IX, when he was *not* defining!

Just imagine, my dear listeners, the whole secret of salvation being missed in the Gospels, in the teachings of the Apostles, in the protestations of the Saints, in the defined teachings of the Popes, in all the prayers and the liturgies of the Church—and imagine it suddenly coming clear in one or two carelessly worded sentences in an encyclical of Pope Pius IX, on which the Liberals base their teaching that there *is* salvation outside the Catholic Church!

Imagine the visible Church preserving its most central truth—that of its foundational necessity—in a casual phrase in a letter written nineteen hundred years after the Church’s founding! Imagine an incidental sentence in a letter of Pope Pius IX being the foundation stone of a Catholic dogma! Imagine the visible body of believers for hundreds and hundreds of years having been left uninformed on the truth of the dogma concerning the essential whereabouts of salvation! Martyrs have shed

their blood for the preservation of this doctrine in its strictest sense. Three Popes—two of them in Council—have solemnly and irrevocably defined that there is no salvation outside the Catholic Church. In the face of that, imagine a Pope in the nineteenth century, Pope Pius IX, in a lengthy letter which was devoid of the chastity of papal infallible pronouncement (it may even have been written by someone else, the Pope merely having signed his name to it), being set up as the substitute for the rock-bottom truth on which the Catholic Church is built; namely, its indispensability to salvation!

Do you think it would be possible for Pope Pius IX ever to make a definition of Catholic truth which would clearly contradict infallible pronouncements of his predecessors on the subject of “outside the Catholic Church there is no salvation”? Imagine the Church having any longer the power to be the teacher of all nations if such an unmistakable phrase could be turned to its very opposite meaning by modern Liberal academic theologians anxious not to endanger their prestiges with heretics.

Faith is the beginning of Christian Hope. Saint Paul says that “Faith is the substance of things to be hoped for.” (Heb. 11:1.) We dare not even start to hope until the Faith, the true Faith, and its revealed content, are secured in our minds. Only in terms of Faith do we dare to hope.

Were any of us allowed to hope on our own terms, apart from the chastity and the justice and the security of Faith, we would turn our hopes into every vague and unholy thing that could occur to our minds to decide. One might even start hoping that Hell would be abolished, because of some former friend or associate one felt sure was there!

We must keep to the Covenant, the innocent and clear Covenant, as it was given to us by Jesus. And we must keep to it from the first challenging and innocent overture: “Unless a man be born of water and the Holy Ghost he cannot enter the Kingdom of Heaven.”

If you are a priest, with Baptism in your power to administer, and if you do not feel that this little flow of water is necessary for each and every head in the whole world, then you have not got the Baptism of Jesus Christ. When Christ commands His Apostles and His priests, and even in emergency a delegate of any kind, to administer His Baptism, He puts His own power on one side of it, the whole world on the other, and the minister of the sacrament in between. With water in your hands and the names of the Blessed Trinity on your lips, you may go with the power of Jesus to the whole world, to every creature in it.

If you start to measure Baptism by your own limitations and say: "How can I ever reach the whole world, or how can anyone!" you have not got a God-established Baptism. You have something man-established, for a finite need. You are then worrying about Baptism and the effects it would have were *you* to have instituted it, or were salvation to be *your* private business. In a word, you have no Faith; otherwise you would believe that Baptism is for everybody, as Jesus said it was.

The triviality or the non-triviality of an act can be measured in two ways: (1) by what the action is in itself, indifferently to the person performing it, and (2) by who the agent is who instituted it. If you will admit that a ceremonial can take eternal significance, eternal value, indispensable requirement, simply because of the dignity of the One Who instituted it, you believe, indeed, that "the Word was made flesh and dwelt amongst us." You believe this ten thousand times more than you would from studying a long treatise on the Incarnation, or a long discourse on how valuable it is to know how well Christ's teachings have pervaded the world.

Christ's teachings, as they have gone indiscriminately through the world and have been indiscriminately uttered here and there, uttered by this one and that one, have got so confused that you do not know where the teaching that calls itself Christian comes from. Even the Church could not guard all the indiscriminate

teaching that goes on through the world in the name of Christ, with two hundred and sixty-four acknowledged varieties of it in the United States! But the little trickle of water, the few consecrated words of Baptism, the Church can guard. And because the seven sacraments are the actions of Jesus, the request of Jesus, the Church *has* guarded them through the centuries.

So beautiful is our trust in Our Lord in terms of the value of any action He does, that when we take over to administer a sacrament in His name, we do not mind that we are speaking in our own name, and say, “I baptize you, in the name of the Father, and of the Son, and of the Holy Ghost.”

You say to me, “And who are *you*, to say, ‘I baptize’?”

Who am I? I am Jesus’ voice, still going on. And this is Jesus’ hand, still stretched out. And Jesus’ grace, still giving eternal benefits through what I say and do in Jesus’ name.

So much is this so, that Saint Paul was inspired to call us Catholics, “the fullness of Christ.” We are the Mystical Body of Christ. “Mystical” means the marvelous same Christ in endurance, even when He has gone away. He is the Vine, and we are the branches. He is the Head, and we are the members. We become in echo almost as divine as He was in utterance.

The *action* in a Christian sacrament is so significant that the agent—the one now performing it—says “I.” As the sacrament was originally instituted, it was the Agent Who was sublime, and the action trivial. But the Agent made the action divine. As the sacrament is administered now, it is the agent who is trivial. But the *action* makes the agent divine. How do you like that for hide-and-seek between God and man?

So much is this true, that it would be wrong when you are baptizing to say, “Jesus baptizes you.” You must say, “I baptize you.” So valuable is anything that Christ institutes and wants to abide, and so valuable is any ray of light that He wants to shine through the centuries—no matter how many seasons or storms or clouds beset it—that you are entitled to speak in Christ’s

name as “I” even if the only thing you have in your mind is the intention of doing what He wants done.

The reward for our complete abdication in faith to the dignity of the seven sacraments instituted by Jesus Christ is a reward of such intimacy—I might almost call it such audacity—that you never cease to wonder at it. Imagine a priest saying, as he invariably does at Holy Mass, “This is *My* Body” and “This is the Chalice of *My* Blood!”

What Christ instituted, because of the Instituter, becomes more important when it is uttered than him who utters it. It lends a dignity to the utterer that he would never have in any other utterance.

Making the Sign of the Cross with my hand is not very much in the order of movement. It is not even a sacrament. But making the Sign of the Cross for Jesus’ sake, as a gift to Jesus, takes all its value from the One to Whom it is given. The term makes it divine. We move over and we learn from “the Word made flesh and dwelt amongst us” that there is not one single atom of our poor flesh that cannot be dedicated and consecrated to God. And things that could easily be called trivial movements or idle gestures—a bow of our head or a closing of our eyes—are all beating against the portals of God’s love. Flesh is calling to flesh!

Our Lord and Our Lady are both in Heaven, in flesh and blood. Because there is in the King and Queen of Heaven the same stuff, may I say, as in ourselves, all our poor stuff can call to God. Our breathing can reach Him as we sleep, our eyes as they close at night can move His heart, our head in any of its movements in adoration can be a priceless treasure to God.

God comes to our altar in the Holy Eucharist. He now can reach our kind in time. Had the Word never become flesh and dwelt amongst us, we would have had to go back in spiritual territory and have tried to reach Him only there. We would have had to try to love God through what we would have known of Him abstractly, in His attributes. But what good is a human

heart beating in terms of its abstract love of God's attributes? What good are eyes trying to look into God's lack of them? What good are two arms if no other arms can ever enfold them? Voices do not call where there are no ears to listen!

But now, because there is Divinity in the order in which we are—since God became man and Divine ears are now listening to our voices—our “I love You” becomes divine just as soon as it reaches the ears of God!

Jesus instituted a way in which, though He could not be touched or seen or felt by us, yet He could come in physical substance and corporeal union—to be not only the ears listening to our voice and the eyes looking into our eyes, but the very beat of our heart, the marrow in our bones, the texture of our lips, even the roots that grow our hair.

There are two ways you can be united with Jesus. You can see Him, feel Him, listen to Him—were you to have been living nineteen hundred and fifty years ago (and that was beautiful, and some times we envy those who could do that). Or, you can now, in the same body and blood of what you are, be concorporeal with Him. Now, instead of your having to look into Jesus' eyes, other people can look into your eyes and see Jesus!

Your love is Jesus' love! You are in the Sacred Heart! You are flesh of His Flesh, blood of His Blood, heart of His Heart! Just as he devised the little trickle of water for regeneration, in the sacrament of Baptism, He has devised the little frail wafer of bread in the sacrament of Holy Eucharist, to make the union of Himself with us a union more complete and intimate than any other in the world.

Wars come and wars go, countries rise and fall. Sin is here and sin is there, apostasies and heresies appear and disappear. And on and on this little sacrament of the Holy Eucharist traces its beautiful light—from the Last Supper until the final sunset of the world. I put it once in a verse:

Eternal Wonder left the skies  
And dwindled into two soft eyes,  
Child limbs that could not reach,  
Child lips that knew no speech  
Spoken—save the murmurings heard  
From breathing beast, wind and bird.  
The unbeginning God began  
To live the long slow hours of man.  
His Mother, bending her fair head,  
Straw-gathering—she laid His bed.  
A whirling star-world came and halted  
Above a blown-roofed, low, thatch-vaulted  
Cave—Ah! are we not agreed  
’Twas piteous royalty indeed!  
And yet beyond an Infant’s sleep  
Found He a hiddenness more deep;  
Finds it each morning when I stand,  
He, in the curved holding of my hand.  
Starlight is light but ill,  
Star-shadow—darker still:  
The lone firefly that wields  
His fine blue lantern in the fields  
Is far more luminous than Thou  
Who hideth Thine endless splendor—how!  
The rose more glory has to rate her  
Lovelier than the Rose-Creator.  
The violet is mantled finer  
Than the world’s own Flower-Designer,  
Hill-Builder and Meadow-Weaver,  
Earth-Waker, Cloud-Conceiver.  
The blind beggar, kneeling while I pass  
Through the sweet words old, told in the Mass,  
Sunnier visions light his dreams  
Than Thine, dark-locked—in death, it seems.

Covered indeed—and covered how!  
Veil-shielded lest perchance I know  
Not when the long day is sped:  
Ah! is this Jesus or is it bread?  
I, Christ, who brought Thee down,  
Must label Thee, to know mine own,  
Must light a swinging lamp on high,  
Lest all men, turning, pass Thee by.  
Thou knowest my voice upon the wine;  
Faith knoweth Thee—but no eyes of mine...

There is one other thing Jesus had that He shared with us. It was the last thing He thought to give away. It was perhaps the hardest thing of all to give away. Regeneration and union with Him in His Divine nature seemed not too difficult for Him to bequeath us—Baptism seemed easy to give us, and it did not seem to be too much of an effort for Jesus to give us His Flesh and Blood, for He said: “With desire I have desired to eat this pasch with you...” (Luke 22:15.) Except for the traitor, there was great love around Him. His Apostles loved Him with all their hearts.

But there was one thing He might have kept for Himself—and that was to be the Child loved by the perfect Mother—the Child loved as a Divine Child, by a Mother who knew that it was both hers, and it was God! It was both her Child and her God!

Every lullaby of Our Lady was a mixture of tenderness and adoration. Her “Good night” to her Baby was said to God, Who is beyond all the darkness of the world! Imagine saying “Good night” to Eternal Light! Do you see now why the stars were put up there, and why the moon has its work to do? That is easy to see now, is it not?

The last bequeathal, then, which Jesus made to us was of the substance His Mother gave Him—His Body and His Blood.

He put it into our mouths at Holy Communion, as Food, so that we could become His own Self. And then He gave His Mother away—to us—so that Our Blessed Lady could say “Good night” each night both to what is human and to what is divine in us; almost to forget, sometimes, which baby she is rocking to sleep, Jesus of Nazareth, or some little girl or boy in Saint Benedict Center!

## IV

### The Eucharist in Four Simple Mysteries

The simplest name for the hiddenness of God in the seemingness of wheat and wine is the Blessed Eucharist. The Blessed Eucharist, or The Holy Eucharist, is the term we use in an over-all reference to the great reality of God upon our altars.

The word Eucharist means alternately “good favor” or “good thanks.” It preserves its shades of meaning, one for God and one for man. The Blessed Eucharist is God’s “good favor” to man, and man’s “good thanks” to God. The Blessed Eucharist goes both ways—to God, and from Him, in one little wafer of white, in one small cup of red. The Blessed Eucharist brings God down to man; and it lifts man up to God. It is a communion between God and man.

In our liturgies and our devotions, in our catechisms, in our books of theology, there are four auxiliary titles the Blessed Eucharist requires so as to make its abundant purposes clear to us. These additional titles are: a) The Real Presence, b) The Sacrifice of the Mass, c) Holy Communion and d) The Blessed Sacrament. There must be some sublime reason why these not altogether identical expressions are used by the Church in regard to the Blessed Eucharist. I would like to make these reasons clear to you.

The four distinctions in the Blessed Eucharist which I have just named, are not divisions. It is one and the same Blessed Eucharist in all four holy purposes. But these purposes, rightly entitled, give us a marvelous sense of realization of the Gift of God to us

in the Blessed Eucharist. They help us to see what a favor it is from God, and what thanks we owe God in return. The various reverential ways in which Our Holy Mother the Church refers to the Blessed Eucharist deepen our love for its reality.

You may ask: Of the four assignments given the Body and Blood of Jesus when He descends to our altars, which is the highest? I answer at once: The Holy Sacrifice of the Mass is the highest, the greatest, the most sublime. The Holy Sacrifice of the Mass is God giving God glory. It is more necessary, more essential, more adorable than God love God, than that I love God, or that God love me.

The Sacrifice of the Mass is the Blessed Eucharist offered to God immolatively. It is God loving God. It is God given to God by way of propitiation. Nothing is, or could be, more exalted than that. We love God most when we want God to have perfect adoration and perfect love. That is why we are always saying in our Catholic prayers: Glory be to the Father, and to the Son, and to the Holy Ghost! As it was in the beginning, is now, and ever shall be, world without end. Amen.

Have you ever stopped to think what the world would be like without the Mass? Have you realized how much we must thank God for making the Holy Sacrifice possible to us all these years, and for giving us such dignity when we adore?

In the Sacrifice of the Mass occurs the great mystery of transubstantiation, when the substances of bread and wine are changed into the substance of the Body and of the Blood of Jesus. Let us speak of this wheat and this wine.

The earth does God a great favor by supplying Him with the materials of transubstantiation, with the vestiges He uses in the Eucharist. Have you ever stopped to realize that if the fields yielded no more wheat, or the vineyards stopped distilling the liquids that become wine, there would be no more Holy Sacrifice of the Mass? And without the Mass there would be no Church!

When you realize the elemental innocences out of which God gives us the Bread of Life in the Blessed Eucharist, rains have a new meaning, vines acquire fresh value as their grapes ripen in the sun, wheat fields assume a sudden significance, and clouds and foliage and silt and soil are all supersubstantially associated when we see them as necessities for the accoutrements, the wrappings, of this great Gift which makes our Holy Sacrifice, and which is the Flesh and Blood of Jesus under the eye-likenesses of bread and wine.

Bread is a product of fields and hands. Wine is the product of hills and feet. If Jesus did not have bread, there would be no Blessed Eucharist. No other food could serve Christ's sacrificial purpose with the lightness and clarity and brilliance of wheat become bread. And it was the sun-charged grape bunches on the sides of villages that lured His generosity to pour Himself out in the guise of wine. This wheat and wine came to God the Son from God the Father. The Son thanks His Eternal Father for them at the Offertory of the Mass. He thanks Him for all the hosts and all the wheat fields until the end of time! What a harvest Christ requires for His sacrificial Suppers of Love. And what a wheat bill if God the Father were to charge the Son!

In the immediate prayer before the Consecration in the Mass, the priest reports of Jesus: "Who the day before He suffered took bread into His holy and venerable hands, and with eyes lifted up to Heaven, unto Thee, God, His Almighty Father, *giving thanks* to Thee, He blessed it..."

What is Jesus giving thanks for in this prayer of report? Not for the Blessed Eucharist in Real Presence as yet, because the words of consecration have not yet occurred. It is for the bread of the Mass. It is just for the bread! Oh, the tons, the cargoes, the ships, the fields, the sun, the rains, the elements, the farmers, the sickles, the scythes, and the little nuns in holy bakeries, that are required to give us the bread for the Holy Eucharist, all down the centuries! Is not that beautiful?

At the Sacrifice of the Mass, Jesus is not God to Whom we go to adore. That is His purpose as the Real Presence. In the Sacrifice of the Mass Jesus is God to Whom we go to adore with. He is God Whom we *give*. In the Real Presence, Jesus is the *Magnum Donum*, the Great Gift, given to *us*. In the Sacrifice of the Mass, Jesus is the *Magnum Donum*, the Great Gift, given to *God the Father!*

We can give God, God! We can give the Eternal Father His Own Divine Son! We can offer the Son to the Father! And this offering is the payment for all God has given us—full price!

The Sacrifice of the Mass is not only a Gift to God. It is a sacrifice in gift. We are sacrificing something that we give—sacrificing something that is now ours. The priest is asked to offer that great gift of God to God, in terms of sacrifice and in terms of immolation.

Jesus can never die again, but He can be immolated again. And the immolation is complete, which is inflicted on the Body and Blood of Jesus in the Sacrifice of the Mass.

When a priest takes bread in his hands, he has power only over the Body of Jesus. (That the Soul and Blood and Divinity will also come where the priest puts the Body of Jesus, is due to the inseparability of the constituents of the God-Man forever in the place where He is.) And when a priest takes wine in his hands, he has power only over the Blood of Jesus.

It makes no difference whether a power is a power with words or a power with hammer and nails. Power is judged by the effect, not by the devices by which the effect has been achieved. The walls of Jericho were overpowered just as much when they fell to the ground at the command of Josue, as when they fell under the ramming of Oriental wall-bangers.

Jesus gave us in His life examples both of His power directly, and of His power in command: directly, by driving the buyers and sellers out of the Temple with a scourge, and by command, causing to fall on their faces the men who came out with Judas

to crucify Him. I might almost say there is more power in the person who can bring about his purpose with a word, than in the one who has to have a hammer and nails and violence to help him out.

There is more execution-power in Catholic priests than there was in the Roman soldiers who nailed Our Lord to the Cross, as far as power goes. The soldiers could put the Body of Jesus there only once. Priests can put the Body of Jesus there every morning; indeed, every time they choose! *That* is terrific power!

In the Mass, we offer the Son back to His Eternal Father, and His Eternal Father remembers the preciousness of this Body and Blood in separate offering, once having seen, to Divine horror, its separateness on Golgotha, when there was all corpse on the Cross and all blood on the ground.

The Sacrifice of the Mass is God's Son dying and offering Himself in death to the Eternal Father, by way of adoration, propitiation, thanksgiving, petition. It is God's Son thanking His Father for the gift of our existence, the graces given us, our Faith, the sacraments we have received. The Sacrifice of the Mass is God's Son pleading with the everlasting majesty of God for the greatest and the tiniest favor the priest might have as his intention. The Mass is God's Son mystically dying for whatever the priest pleases.

The priest can put in the Mass, in the Commemoration of the Living, anyone in the world he wishes to pray for. He can remember one or many of the souls of the Faithful Departed in the Commemoration of the Dead. The Eternal God will be immolated on the altar to thank His Father for whatever the priest or his people wish to thank Him for. He will plead with His Father for whatever the priest or his people wish to plead for.

That is great love for us on the part of Jesus, is it not?

I think you can see in the Mass the transcendence it has over the other sacred values in the Blessed Eucharist. Constructively,

that is not necessarily so. But in the dignity of performance, there is nothing to equal it.

The priest indicates at the foot of the altar, as the Mass begins, his own unworthiness. He confesses his sins, and he says he is unworthy to go unto the altar of God. In the Canon of the Mass, however, the priest prays confidently. He does not speak so much of his own lowliness, in the Canon, because what he does now is, “through Him, and with Him, and in Him.”

At the end of the Canon, at the Little Elevation, the priest lifts the Host and the Chalice to God the Father, and he says:

Through Him, and with Him, and in Him, be unto  
Thee, O God the Father Almighty, in the unity of the Holy  
Ghost, all honor and glory, world without end. Amen.

Nothing more than this can God the Father ever ask from this world. It is impossible for God to receive any more than to have His own Divine Son given to Him in the Sacrifice of the Mass. When that happens, well, little bell, might you ring; well, little altar boy, might you wear a white surplice; well, priest, might you bear a cross on your vestments!

The Holy Sacrifice of the Mass is a Divine Giver giving a Divine Gift to a Divine Recipient. It is God giving God to God!

The *Real Presence* is the second great value of the Blessed Eucharist. It must not be confused with God’s immensity.

As you know, God is present to all things. God is omnipresent. But that is not what we mean by the *Real Presence*. God’s omnipresence concerns the necessity of His being present to every created thing for its sake, so that it can continue to be and to act. Before the words of consecration, which put God in the Host, God is in the host by omnipresence. But you cannot, before the words of consecration, say of the host, “*This is God.*” Omnipresence means “God is *here!*” Real Presence means “God is *this!*”

Let me repeat. Were I to lift up a host, if I had one in my hand, I could say, "God is here," because God is everywhere. But I could not say of that host, "*This* is God!" After the Consecration, however, I can say of the Host, "*This* is God!" And I could put that Host in the ciborium, lock *Him* in the tabernacle, put *Him* in a pyx. We can adore that Host.

Anything you could say about a thing present, God is submitted to, by the Real Presence in the Blessed Eucharist. If you open the door and put Him in the tabernacle, into the tabernacle He goes. It does not make the slightest difference that He was there by omnipresence. He is now there in space relation. The unlocated is now located. The supralocal is now local.

"This is My Body." "This is the Chalice of My Blood." Both the consecrating words of the host and the chalice begin with that real, presence-inflicting word, "This."

What is Our Lord's value to us in Real Presence—apart from His other beautiful benefits in graces in the Blessed Eucharist? Well, we now have a place to which we can go, in the presence of which we can say we are, in the direction of which we can bow our heads and fold our hands, to which we can sing our songs, strew our flowers, light our lights, shake our incense; for which we can build our cathedral, top it with a cross, stain-glass it with our windows, give it a center aisle that leads down to the Real Presence, before which we can genuflect. The Real Presence makes our bodies entitled to the prerogatives of adoration.

Were you just looking for God's omnipresence and not Real Presence, His omnipresence—His being everywhere—would impress you more in the ocean if you lived on the shore, in the mountain if you lived inland, in the field if you were a farmer, or in the forest if you were a timber man. You would give Him an igloo if you were an Eskimo, a hut if you were a native at the Equator, a white meetinghouse if you were a New England Congregationalist, and none would ever house Him at all.

But once you get a “*This*”—a placeable, liftable, carryable, locateable Jesus—you have the Real Presence. In the adorational life of the Church, the Real Presence elicits from us those beautiful human observances, Eucharistic observances, which are sheerly adorational: Benediction, Exposition, processions, the little sanctuary lamp burning when there is no Mass and no communicant at the altar rail. It is what we raise our hats to, when we go by the Church. Its very “thereness” is our comfort, if we sleep in a town where It is, on a street where It is, or, favor beyond all favors, in a religious house where It is!

I could stay on that for a long time. The Curé of Ars in one of his simple sermons (which the proud French intellectuals never noticed were so deeply theological), in his saintly, priestly appreciation of the Real Presence, put it beautifully, challengingly, and theologically—for all he put it bluntly in peasant utterance. He said, about the Real Presence, “If I place Him on the right, He stays there; if I place Him on the left, He stays there; and if I drop Him on the floor (God help me!), He stays on the floor.”

That is the first point about the Real Presence in the Blessed Eucharist. You can meditate on that. You can realize how wonderful it is to have God “*This*”; to have God contained! God in a tabernacle, in a pyx, in a priest’s pocket, in a child’s mouth. God in a room, God before lights!

I shall never forget one night in England when I brought the Holy Eucharist to a lady who was dying. She was unconscious. She could not go to Confession. She could not receive Our Lord. Her sister was with her, and we stayed for many hours and prayed. I had placed the pyx containing the Blessed Eucharist on the mantelpiece. The sister said, “Would you put it on her heart?”

“That is a beautiful idea,” I said, and I put the pyx on her heart.

While she was unconscious, lying there and breathing up and down, Our Lord had a little, tiny Lake-of-Galilee ride on a little

stormy breast, and He was not a bit afraid, not even of falling over to the side. All He was there was the Real Presence! There was no consciousness in His sick old child to know that He had come from the Holy Sacrifice of the Mass, or that He could be the Blessed Sacrament or Holy Communion, if called upon.

In Real Presence, the Blessed Eucharist is God at a terminal, instead of God beyond the stars, or God beyond the stratosphere, or God light-years away. It is God beside a wax light, beside a tabernacle lamp. One little match-lit star in a dark sanctuary will show you where God is in Real Presence.

I say It is a terminal, a *terminus ad quem*. You have arrived! *This* is God! You need go no further to find either Jesus, or, by virtue of the presence of Jesus, God the Father, or God the Holy Spirit—or God's Mother, or His Angels, Archangels, Principalities, Powers, Virtues, Dominions, Thrones, Cherubim and Seraphim! They are all here! However they relate themselves to this space, I do not know, but around this space, in which is contained the Real Presence, they are crowded—everyone trying to enter the circle of that little Host's dislocation of the air.

The Real Presence is God waiting for attention—or inattention! Most of the time, alas, He is getting no attention. If you want an example of unselfishness, think—not of how many times He has companionship—but of the hours, and hours, and hours that He has none, at least of our kind of companionship, the kind of companionship which He was seeking when He came.

I remember a man telling me one day in New York (and I know the same thing is true here in Boston) of the number of occasions you can go into church, even in the daytime, and for weary hour upon weary hour there will be only one or two people in church. Sometimes there will be nobody but yourself. It is very easy to find an empty church during the day, in large cities. Outside the church, there will be automobiles, newsboys, traffic, business, crowds, parades, reviews, policemen, neon lights—everything! And inside, is God: ignored.

You say, “Is Jesus hurt at being ignored?” Let me tell you a secret.

Jesus *is* hurt in the Blessed Eucharist when we do not come to visit Him and adore Him as our God and our King. He is not hurt in His hands or His feet, or in His back once so scourged with ropes, or His head, once so crowned with thorns. He is hurt in His heart. That was precisely what He came to say to Saint Margaret Mary, the great apostle of the Sacred Heart.

Jesus came to tell Saint Margaret Mary that His heart had been hurt, not by neglect during the slow three hours on Calvary on Good Friday afternoon, but by the long, long neglect of centuries in the tabernacles of our churches: Friday, Saturday, Sunday, and every day of the week, week of the month, month of the year.

If you sometimes wonder why the Sacred Heart was so daring as to unbare His breast at Paray-le-Monial to Margaret Mary, a little nun who came to visit Him in prayer, and to let her see, through the bones and the flesh, the beat of His heart;—and if you sometimes wonder why He asked that a picture of Himself with heart exposed be placed in every Catholic home—know that Jesus wished to show the one part of Him that the ropes had not reached in the scourging, or the crown of thorns had not pierced when He was exposed to ridicule and mocked as a King. The one part of Him the nails did not penetrate. The one part of Him they forgot to wound when He was alive, and which the soldier’s spear pierced when the mind and soul of Jesus had gone, and the heart of Jesus was left to the silent entombment of His breast.

Saint Margaret Mary saw the incessant centuries of heartbeat of the Sacred Heart of Jesus—not in Galilee, not in Judea, not even in His glory in Heaven—but in the hiddenness and the lowliness of our tabernacles.

Do you wish to let me tell you, in one final and doctrinal affirmation, what it was that forged the Eucharist? The Blessed Eucharist, which was to be God’s atonement to God in the

Mass, God's Presence in our tabernacles, God's divinization of our spirits in the Blessed Sacrament, and God's incorporation into Himself of us in Holy Communion? If you wish to know what it was in Jesus that thought to plunge Himself, in His divine and human majesty, into the semblance of wheat and wine and leave Himself there for us to adore and love until His second coming on the last day, I will tell you it was:—the Sacred Heart of Jesus. From the shedding of His blood, came our redemption. From the beating of His heart in love for us, came the Blessed Eucharist.

The Blessed Eucharist was too great a folly for the mind of Jesus to have thought of, all alone. The Blessed Eucharist was the folly of His heart. The folly of Love.

The one who knew that best, at the Last Supper, was John, the Beloved Disciple. John paid tribute to the Jesus Who gave us the Blessed Eucharist by resting his head on the breast of the Lord.

And now you know that it does hurt the heart of Jesus to be ignored and neglected in the Blessed Eucharist.

Faith is not merely an inner sense. It is an outward act—an adoration, an opening of the mouth, an assent. How can I bring home to you the enormity of the Gift of God to us in His Presence upon our altars?

The Real Presence is the Incarnational overture of the Eternity of God. So eternal is this beautiful Presence, so does It transcend all time, that we say about Jesus, "Jesus Christ, yesterday, today, and the same forever."

God forever in eternity is wonderful to think about. But God, never absent from our world since the night of the Last Supper, *that* is the ineffable thing! And this, despite the fact that His Presence depends on the frailties of wheat, of a host, of a bakery, of a priest's hands—the frailty of love! If that is not a thunderous edition of the Eternity of God, I do not know what is.

In the Host, we have the Eternity of Jesus given to us humanly to adore. He is an Eternal Person. His flesh is lifted to the power

and the grandeur and the dignity of that Eternal Person. The whole Beatific Vision is contained on our altars! The Father and the Holy Spirit have to be there with Jesus, personally, because where the Son is, the Father must be. And where the Father and the Son are, the Holy Spirit must be. And so, all Eternity is there!

Was it not Saint Anthony the Abbot who said that one of the surest ways to drive out the devil is by watches and vigils? The vigil of all vigils is the vigil before the Presence of Jesus. When He decided between two saints at work—between Martha busy at many things and Mary sitting at His feet—Jesus said: “Mary hath chosen the best part, which shall not be taken away from her.” (Luke 10:42.)

Nothing you could possibly do by way of activity: nursing, social work, slum clearance, *nothing* you could do by way of anything could equal your being in the Presence of Jesus in the Blessed Eucharist.

O Everlasting, O Holy God! *Sanctus, Sanctus, Sanctus! Dominus Deus Sabaoth!* O, Holy, Holy, Holy!

The third purpose to which the Blessed Eucharist is put, is to be the Blessed Sacrament.

The Blessed Sacrament is not the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ without any further qualification. It is the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, *under the species of bread and wine*—under the accidents of bread and wine, the appearances of bread and wine. If the accidents of bread and wine are missing, you have no Blessed Sacrament.

Were Jesus to strip Himself of the outward appearance of the bread or the outward appearance of the wine and walk down from the altar, you would have Him really present to you, but you would have no guise, no medium, for the Blessed Sacrament.

What is the purpose of the Blessed Sacrament—to be the Real Presence? No! To be an offering to God for your salvation, or for the good of the Church, or the interest of

your friends in eternity? No! That is a purpose of the Holy Sacrifice of the Mass.

The purpose of the Blessed Sacrament is to move into an action which will divinize us. The Blessed Sacrament is Pure Act in action in the created order. There is no action in the created order which of itself will divinize us. There is no action which of its intrinsic worth makes Pure Act act upon us. There always has to be covenant and institution. As the Blessed Sacrament, the Blessed Eucharist moves over and takes its part along with six other outward signs which Christ, for His own purpose and by reason of His own choice, made sacraments.

The Blessed Sacrament in action is an outward sign attached to which, in time, the Eternal nature of God flows into us and divinizes us. The Blessed Sacrament *in action* is not just the Blessed Eucharist there on the altar—the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, under the appearances of bread and wine in repose. The Blessed Sacrament *in action* is: the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, under the appearances of bread and wine, *eaten or drunk by us!*

Because it is so important for you to understand the innocent overture of God fully, let me repeat it all to you again: The Blessed Eucharist is a sacrament which contains the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, under the appearances of bread and wine. If those species of bread and wine are not there, it is not the Blessed Sacrament, and it can do no sacramental work. If Our Lord walked into this room tonight, He would not be a sacrament—even if He took us in His arms, or washed our feet. It would be beautiful to have Him here. It would be beautiful to be in His presence, and it would be marvelous to listen to Him and to talk to Him. He would speak to us out of two depths—out of time and out of eternity.

But He would not be a sacrament. Jesus in sacrament is the Body, Blood, Soul and Divinity of Jesus Christ under the species of bread and wine. If you want to find out what is the

indispensable, added thing that makes the Incarnate Second Person of the Blessed Trinity a sacrament, it is the species of bread and wine. Take them away, and there is no sacrament.

Those little species of bread and wine are things taken out of our order. That white look in the bread, that red look in the wine—that wheat taste and wine taste—were there before Jesus came. Jesus made use of them. Whenever He speaks about the divinization of us, Jesus says, “Whoever *eateth* this bread and *drinketh* this wine...”

I am divinized by reason of the fact that two little local things—bread and wine—have surrendered their species to the Body and Blood of Jesus, so that I can swallow them; so that I can eat His Body and drink His Blood, in order to have life in me; in order to be divinized!

The individuating sacramental note in the Eucharist is the species of bread and wine. They give us the tangible—touching Immensity! The dimensioned—touching the boundless depths of God! Do you see that?

I would say in the Real Presence, that it is eternity coming down to time; and in the Blessed Sacrament, that it is time going back to eternity. The Blessed Sacrament is time dealing out eternity. It is helplessness dealing out power. It is finiteness dealing out infinity!

And now I shall go on to the last purpose of the Blessed Eucharist: to Holy Communion.

Holy Communion is Jesus, not giving, but *taking me in*.

When we receive the Host—the Body, Blood, Soul and Divinity of Jesus Christ—and swallow It, we are divinized because to that act is attached the increasing of sanctifying grace in our souls. When this Blessed Eucharist comes into our poor bodies as sacrament, we know that immediately all our powers move over to deal with It as food. The nutritive parts of us are very innocent. They do not know how deeply faith has taken hold of the communicant!

And so, when the Blessed Eucharist goes down into our stomach and our digestive processes move over and attack It, as if It were ordinary food, as far as species go, it is child's play. Our powers of assimilation have all the devices for dealing with what rests like bread, folds up like bread, and seems to decompose like bread. So, our powers of assimilation attack the species, and in ten minutes the species are destroyed. Because the Blessed Eucharist in Sacrament is the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, plus the species of bread and wine, when the species are gone, there is no more Blessed Sacrament.

But there *is* Holy Communion.

All the Blessed Sacrament asks is that it be an action—that it be the Body, Blood, Soul and Divinity of Our Lord, Jesus Christ, plus the species of bread, traveling into our bodies. Its sacrament work is over the minute It reaches our stomachs. Holy Communion work then takes over.

In the Blessed Sacrament, *I* have taken in Jesus. In Holy Communion, *Jesus* takes in *me*.

Holy Communion is Jesus incorporating me into Himself. Jesus, as you know, has two natures, the nature of God and the nature of man. And we, it seems, have also to be little images of that hypostatic union, that union of Christ's two natures, when *we* move into eternity. We have to have both a divine and a human phase to us. We must be both God and man—God by adoption and man by incorporation with Jesus. We must be other Christs!

Let me call the Sacrifice of the Mass, “when God meets God,” and let me call Holy Communion, “when Man meets man.” The Man is the God-Man. Holy Communion is the incorporation of my heart, my blood, my veins, my feet, my hands—everything, every part of me—into the Jesus of the Incarnation.

By way of the Blessed Sacrament, Jesus makes divine entrance into my *soul*. By way of Holy Communion, Jesus makes my body one with His. How do you like that? “The Father and I are one;

and you and I are one. I am the Vine and you are the branches. Abide in Me, and I in you..."

It is a terrible thing that some Catholics who go to Mass do not receive Holy Communion. In the early ages of the Church, when martyrs were made, Holy Communion was the life of the Christians. Even little babies received a drop of the Precious Blood in their mouths!

Saint John Chrysostom said, in the fourth century, "Do you know how low the Faith has fallen? Some people come to Mass and do not receive the Holy Eucharist!"

The Blessed Eucharist is the Body, Blood, Soul and Divinity of Jesus Christ under the sacramental appearances of bread and wine. Let us now see how the Divinity is hidden in this great gift of God to man.

Before Our Lord went over to die on Golgotha, He offered, at the Last Supper on Holy Thursday night, the first Sacrifice of the Mass. When Jesus said, "This is My Body" and "This is My Blood," His Body, Blood, Soul and Divinity replaced the substance of the bread and the substance of the wine, although the appearances of both remained.

In the Host sense—in the material order, that is—it is surprising and beautiful that the Body, Blood, and Soul of Jesus could be hidden under the species of bread and wine. But what takes your heart away, and makes your mind almost die in adoration, is how the *Godhead* could be there! After all, the human nature of Our Lord has a limited space. But for *Infinity* to become so finite, for *Omnipotence* to become so helpless...!

When you want to meditate on how powerful God is in His effects in the world—when you want examples of His omnipotence—you think of His mountains, rivers, oceans, planets, meteors, all His great physical forces. They give you some idea of His Divine majesty. Now, try to consider what would be the smallest, tiniest thing in which His omnipotence could be hidden? I think any little bug or worm would be more

potent than a frail piece of bread, barely sticking together, and so fragile that it is the easiest thing in the world to break it.

I cannot imagine anything more frail than a host in the order of solid, nor anything more frail than wine in the order of liquid. I cannot imagine God going any lower in the material order, than into these two things. “Adoro Te Devote,” says Saint Thomas Aquinas, in his hymn to the Holy Eucharist. “I adore Thee devoutly, Oh *buried* Godhead!”

On Golgotha, Jesus Christ died once, and He will never die again. On Golgotha, Jesus died in His manhood. At the Last Supper, the night before Golgotha, Jesus died mystically, in His Godhead. The Godhead, as we know, of course, can never die, even once, and since a “mystical death” might be misunderstood, let us call that which befell the Divinity of Our Lord at the Last Supper, what Saint Thomas called it. Let us call it a *burial*.

Let us see what happened in that burial at the Last Supper, that burial which seemed so easy. “This is My Body,” Our Lord said. “This is My Blood. Do this in commemoration of Me.”

“Do this in commemoration of Me” meant that every man at that table was given the power to do what Jesus did! Jesus squandered Himself for us in His humanity, on the Cross. But, Good God! have you ever seen such helplessness as that which Jesus inflicted on Himself when He handed His very power in the Godhead over to the men who were His followers? That power meant a death for the Body of Jesus. And that power meant a burial for the Godhead!

Into such a state of summons and call, into such bondage and such helplessness did God go, that for nineteen-hundred odd years, wherever there has been in the world a man commissioned by Holy Orders to say: “This is My Body” and “This is My Blood,” all the brightness of God, all the power and splendor and glory, all His Divinity, must hide in the little round whiteness of a Host.

The priest who says “This is My Body” and “This is My Blood” does not even have to have the Faith! He does not even

have to have love! All he has to have is will and intent. He can be a schismatic, or a priest who just goes through the Mass perfunctorily. He can be a cold show-off, much more interested in his own sermon and his own interests.

But, once he is ordained, every single time a priest says, “This is My Body” and “This is My Blood,” the Godhead will come. It will never fail—no matter how sinful the priest may be, no matter how much he has crucified Christ on different scores—such as belittling His Mother. That which is food, in his hands can become the Body and Blood of Christ. The priest may never refer to the Blessed Eucharist in his conversations for the rest of the day. He may go off and lunch and talk with heretics and infidels, who deny and hate Jesus Christ. But once the priest says the words of consecration, the Godhead will come.

If the little Host should fall on the floor and the priest did not notice It, the eternal and everlasting power of God would be there on the floor!

Good God, what a thought there is in the Blessed Eucharist! When you know it is God! Oh, the panoply of Its power, and the richness of Its love!

At night, when the sexton blows out the candles and when all the lights are quenched, you would think that the Godhead would pull away. There is no purpose for being there, there is no one present to love It. But no, It abides all through the night, all through the lonely night, in the tabernacle.

So faithful has been the Godhead to the burial bequeathed to It in the Blessed Eucharist that in every single city in the United States, in this unconverted country of ours, It is there in Its place. Think of just one city, and just one church. Think of New York City, and Saint Patrick’s Cathedral. God is in Saint Patrick’s Cathedral. President Truman or General Eisenhower rides by, in a parade. General MacArthur goes by. The Ambassador from France goes by. And never once does God get an acknowledgment from any of these men being

honored, or from their followers, or from the people lining the street, watching them go by!

Think of Saint Paul's Church, across the street from us, and the steady stream of scoffing students and skeptical professors passing all day long, to and from Harvard classrooms. The only worshipper in the church is probably some sleepy old man, saying his beads in front of the Blessed Eucharist.

You can never destroy God. But you can snub Him. God's loneliness in the tabernacles of the world is enough to break one's heart. All the display that sometimes goes on in the sacristies, with how little real love of the Faith! The exhibitions of reverence—and the cold, tepid hearts! Think of all the years when people were so little mindful of the great Life-giving powers of the Blessed Eucharist that they received It only once a year! Other things were more important: painting, sculpture, architecture, science, education, culture.

You feel like saying: "This is too much. Why not call off this covenant—this Sacrament?"

There is a special censure reserved to the Holy Father for those who desecrate the Sacred Species. The fact that that censure is there indicates that the sin of desecration must have been committed, and more than once. In the recent Spanish Civil War, the first thing the Spanish Communists did was to desecrate the Blessed Sacrament. It is true, Jesus can no longer receive any physical injury, nor is it possible to unseat Him as the Second Person of the Blessed Trinity. But oh! what a return for Love!

The work of our life as Catholics is to be thinking, not of the heights of God only, but of the depths and the lowliness to which He, the ineffable God, has plunged Himself for our love. What a reparation and what a delight is there possible in the love of the Blessed Eucharist!

That would be our great opportunity—to love the Blessed Eucharist.

Why does Jesus endure whole decades of being unloved? Why does He come, morning after morning, in the Mass, with no appreciation in those to whom He comes, of the majesty of What is in their midst? Why?

Jesus would do it through a whole century for the sake of the one boy or the one girl who *will* appreciate Him. He would rather be snubbed for a century than miss the love that might await Him when the century is finished. He would do it for the one bowed head, for the one adorational heart.

Jesus feels Himself repaid in His saints. They are worth the bounty, the abandon, the Divine recklessness, the absolute folly of giving Himself into our frail substance by way of food and drink.

By way of, the easily spilled cup! The easily broken—bread!

## V

### The Great Gift of God

There is some sense in which every single road in the Old Testament leads to the Blessed Eucharist—to the tabernacle. We read most of the Book of Exodus today. It might be said that all it was was an “exodus” out of the desert and into the sanctuary—into the presence of Jesus Christ. I genuflected, in my mind, at the end of our reading, because *there* was Our Lord!

No group of people in the world were so careful as the Jews to observe the prohibition against idolatry and the adoring of a graven image, of a thing made by hands, an object set up to be an idol in the place of God. The pagan nations had obelisks and sphinxes and pyramids, but the Jews—never! The Jews had a terrible sense of holiness. They were very careful to keep their adoration, their bowed head, their liturgy of God the Father’s love, away from anything that was not sheer God.

And yet we know there was one *thing* to which they gave the profoundest and most abject respect and veneration. Nothing in the way of holy protection or liturgical anticipation could exceed the sacrosanct reverence which they gave it. They put it not merely in the Temple—in the Men’s Court, the Women’s Court, or the Levite’s Court. They put it in the Holy of Holies, where only the High Priest could enter.

I speak of the Ark of the Covenant; the great Ark of the Covenant of the Old Testament. The Ark was a box which contained the two Tablets of stone on which God had engraved the Commandments given to Moses.

Were you to put in the Holy of Holies one thing that would abide as presence—majoring in being present and being able to be kept present—it certainly would be stone, engraved and guarded, watched and prayed before continually. Of all the things in the Old Testament that could be said to be permanently abiding in “real presence,” these two Tablets of the Law in the Ark of the Covenant certainly could.

And they were *real*, to this extent: The writing on the Tablets of stone was God’s writing. These Tablets had been engraved above the clouds. In them, the Jews did not have God’s Self, God’s Substance, but they did have God’s thought—carved in stone! No one could fail to feel that that was trembling very close to the Real Presence of God Himself in adoration; that that was awfully close to the real thing! Two stone Tablets of the Law, straight from God.

You know how you take a letter from a friend and press it to your heart, and make it substitute for presence? Well, that is what the Jews did, in a way. There was something beautiful in the Jews of the Old Testament, to venerate these Tablets in abiding presence.

Let me give you another point. The Jews were, as you will remember, fed from above by God. Now, when you just stood in a field which you never had tilled, or plowed, or sown, and sustenance came to you—your food fell down upon you from the sky—I think you could say that that was indeed communion (with a small c), could you not? That was very close almost to eating the substance of God. Is that not true?

We know also, about this “manna” that was dropped from heaven, that it was the most *unabiding* thing that could be! It never lasted a day. They had to have a fresh rain of manna every day. (None came on the Sabbath.) Though you could cook it and eat it, the sun shining on it would wilt it.

As a tribute to the fact that these were the types of the Blessed Eucharist—one, in presence, a type of the Real-Presence-to-be;

and the other, in communion, a type of the Holy-Communion-to-be—it was the requirement that a chalice or ciborium of the manna be kept in the Ark, alongside the stone Tablets. Now, *this* manna, the manna kept in the ciborium in the Ark, was miraculously preserved! This manna did not fade at night, as did the other manna which rained down from heaven every day.

One other thing was placed in the Ark of the Covenant—the rod of Aaron. The rod of Aaron was a type, too—a type of the priesthood. Do you see your Mass getting ready in the Book of Exodus?

The Jews had to carry the Ark of the Covenant everywhere. David bore it in triumph; Solomon built a temple for it. The Ark was made of setim wood, the most precious and incorruptible of all woods, and it was lined on the inside with pure gold. It had four rings, with which to carry it. They put a pole through two rings, and another pole through the other two, and even when the Ark was not being carried, the poles were left resting on it.

The Ark was surmounted by two beautiful cherubim—knowledge angels—surrendering their angelic minds to the wonder of this covenant and type! And before the Ark, in the Holy Place, there were kept: a seven-branched candlestick, the altar of incense, and the loaves of proposition. How do you like that? Presence and food and priesthood, inside; and candles and incense and bread, outside! Do you see God's Last Supper beginning to gather? Do you see the world being plucked of its ingredients, and the Bread of Life being forged for us? If you do not believe in the Blessed Eucharist, the Book of Exodus means nothing, I assure you! Try reading it!

If you do not believe that the greatest gift God ever gave us was His Flesh and Blood to eat, the great central mystery of Christianity has escaped you. If you think that the Apostles at the Last Supper got Jesus wrong on the Blessed Eucharist, and the crazy Modernists got Him right, what does Christianity mean? We stand or crash, rise or fall, with this Reality!

When you say to a man, “Do you believe in the Body, Blood, Soul and Divinity of Jesus Christ in the Blessed Eucharist?” and he says, “No,” you should know that you are not speaking to a Christian. Many Anglicans, may I say, have told me that they believe in the Real Presence of Jesus in the Blessed Eucharist. Now, you figure that out for yourselves! Do they? No, they certainly do not! Imagine believing in the Holy Eucharist, and not keeping It under the guardianship of our Holy Father the Pope, in the Catholic Church!

A student from the Episcopal Theological School, here in Cambridge, came to see me not long ago. “I think I believe in the Blessed Eucharist,” he said.

“Oh, no, you don’t!” I answered. “How could you possibly believe in the Blessed Eucharist and stay in the Anglican Church, a church which kept the Blessed Eucharist away from its people for three hundred years?”

“Yes,” he replied. “That was an unfortunate interval.”

And he went right on staying in the Anglican Church! Can you imagine really and truly believing the Blessed Eucharist is God, and not being overcome at the wickedness of a heretical church which could for so many centuries keep It from its people? I told this boy that he was dishonest and a fraud, and I have letters from him admitting it! Our Liberal Catholic priests who are going around talking the wrong way to Protestants, cooing to them instead of giving them the strong, straight challenge of the Faith, are keeping them away from the Bread of Life!

The Blessed Eucharist is dynamite to a priest’s heart—what It is, where It is kept, and how It is guarded! If priests of the Old Law could guard with all the sanctity of the priesthood the stones God wrote on—which were *not* God—and the food dropped down from heaven—which was *not* God’s substance—*what* do you think we Catholic priests ought to be guarding in our sermons and our talks? Interfaith “charity”? What we have in common with Jewish rabbis and Episcopalian

doubters? Imagine how God will punish His priests in our day! He is beginning the punishment, as a matter of fact, right before our eyes.

We read today that ten thousand priests and nuns have been kicked out of their religious houses, back into lay life, in Hungary. And, as far as we could find out, there was not one martyrdom among them. Imagine that! Not one priest stood at his altar and let those dogs kill him! Kill him for the sake of Jesus, in the Blessed Eucharist! The old rabbis guarded the Ark of the Covenant better than our priests are guarding our Holy of Holies.

Well, I am getting ahead of my story. However, I do not mind if you know the indignation and worry and sorrow in my heart.

You will remember that I spoke to you last week about the Real Presence in the Blessed Eucharist? Let me discuss that again for a few moments.

When the priest takes up the wafer of bread at the Sacrifice of the Mass, he does not say, "This is God." He does not say, in the words of consecration, "This is Jesus." Nor does he say, "This is Jesus' Spirit."

The priest says, in Jesus' name, "This is My Body." At those words, the Eucharistic presence of Jesus, His Body (and, since they can never again be separated, His Blood, Soul and Divinity) replaces the substance of the bread. An astounding thing has taken place, and the priest for all the rest of the Holy Sacrifice of the Mass, speaks of the "Corpus"—the "Body" of Jesus.

The astounding thing which has taken place is *not*—as of late I have heard it explained—that "the same God Who is in the mountains, the skies, the oceans and the forests, is here on the altar." To all those things, as I brought out last week, God is present by His omnipresence. The astounding thing is that here, on the altar, is really the *Body* of Jesus. The eyes of Mary's Child, the heartbeat of Mary's Child, the hands and feet of Mary's Child, are *here*!

Get that, and the rest is safe. Get that, and you will have the Faith. Get that, and you will love God. Get that, and you will be capable of making that “act of perfect love” which our Liberal clergy think it is so easy for those outside the Church to make—and which we at Saint Benedict Center believe it is absurd to ask them to elicit. (And can you not see why?) Get that, and you will be ready to die for Jesus Christ.

What is transubstantiation? It is the dignity and transcendent majesty of Being’s own Self, telling a created thing to move over—to push out—while It moves in, on Its own terms! The substance of the bread entirely ceases to be, and Jesus takes its place.

You could, my dear listeners, have transubstantiation of any substance into the Body and Blood of Jesus, if God had willed it. Jesus could have taken up a stone, and said, “This is My Body.” That would mean that the species of the stone would be left, but the substance would be the Substance of the Body of Our Lord and Saviour, Jesus Christ. But, as Jesus said: “What man is there among you, who, if his son asks him for bread, will he give him a stone?” How much more will not Our Eternal Father?

It *could* be, however. What would you then have on the altar? You would have Jesus, literally adorable, and seeming to be a tablet of stone—not which God engraved with His writing, but which He substantiated with His own Presence. Would it be adorable? It would. Would it be Real Presence? It would be Real Presence. It would be something you could pick up as real, something you could carry or put down.

Would it be a communion? It would not. Why? Because God would not be present there in the guise of food. Food is communion before it is Holy Communion. That is all that bread is meant to be before Holy Communion—communion with man. Food communicates itself, imparts itself, to man, and man assimilates it. Man takes food into himself, turns it into energy, and sustains his life by it. We say he turns the food into himself; it becomes part of him.

Do you see now the difference between the Real Presence and Holy Communion, even though the same Divine Lord is present in each mystery?

As I told you, the beautiful, central, devotional mystery of the Catholic Faith is the Blessed Eucharist. Now, with regard to an Object so sacrosanct, so precious, so adorable, so dear, we would never change our terminology and lightly call it “Real Presence,” “Blessed Sacrament,” “Holy Communion,” or “the Sacrifice of the Mass,” unless there were in this Sacred Thing values that warranted this change in terminology. Otherwise, we would be trifling with the truth. That would not be holy. As words go, “sacrifice” and “communion” do not mean the same thing. They are, as words, greatly different.

If God puts Himself—transubstantiates Himself—into the place of a communion, a food, then that Food is the Real Presence *and* Holy Communion. It is the Real Presence because God is there, and It is Holy Communion because It is there under the species of a communion entity—of an eatable entity. Under the whiteness and lightness and the assimilability of bread, our Holy of Holies moves in.

*Our* Holy of Holies is more than the Tablets of the Law and the manna, together! *Our* Holy of Holies is more than the Tablets of the Law in that It is the Word of God in *truth*—not merely in writing. It is more than the manna in that It is the *Substance of God* in food—not merely an abounding gift of food from heaven.

The Real Presence in the Blessed Eucharist is the Body, Blood, Soul and Divinity of Our Lord and Saviour, Jesus Christ, in the tabernacle. I can now kneel before the tabernacle and acknowledge God. I can give Him not merely the adoration of my spirit—which could reach Him somehow in eternity and beyond time—but I can give Him the adoration and love of my body, of my hands, my blood, my heart, my knees, my breast, my silence. my closed mouth and rapt attention. My eyes can shut

and adore, because I am in the Real Presence of something in my own kind. Flesh and Blood are here—so flesh and blood can adore! Think of all the lovely joys and wonders of Divine Love, for a heart of good will.

Nobody could fail to be impressed in a Catholic church, as much by the material adoration as by the spiritual adoration. What goes on in the realm of the spirit there, we do not always know. But there is a moment in the Catholic Church when everyone knows what is going on, both in the spirit and in the flesh. It is the beautiful, impressive moment in the Mass, when every movement and every sound are stilled, the whole congregation hushed, a little boy rings a bell, and all heads are bowed. It is the solemn moment of Consecration.

The fact that heretics and infidels, atheists and doubters, go by that Catholic church by the hundreds, and never pay any attention to it, shows that they are not men of good will. Nowhere in the world is a challenge given which is so sheer, and clear, and imperative, and strong, and unduckable, as the challenge of the Catholic Church. It is the wonder of the world, and the only thing which men of bad will can do is to avoid it—to smile it off, or compromise on some other score!

Will they be lost? Yes, they will be lost. Imagine Harvard students in Adams House not being able to find the Body, Blood, Soul and Divinity of Jesus Christ, fifty yards across the street, in Saint Paul's Church!

The Real Presence, then, is God to go to and adore. The Sacrifice of the Mass is God to give to God. Nothing we have to give of ourselves is worthy of God. Only God is worthy of God. In the Holy Sacrifice of the Mass, we have, not a paschal lamb, but the true Lamb of God! We have Jesus Christ, the Second Person of the Blessed Trinity, true God—to give to God! The priest who stood and confessed, at the beginning of the Mass, to the Blessed Mary ever Virgin, to the saints, and to all the people, that he was unworthy (and was encouraged to

think of himself as a sinner by the altar boy, who is also a sinner) is now, in the giving of God to God, worthy of the respect of the angels! He is giving a Gift no one on earth, except a priest, can give. He is Aaron. And that is why the rod of Aaron was in the Ark of the Covenant, do you see?

The Blessed Eucharist comes to us in two ways, as Sacrament and as Holy Communion. Saint Augustine says that God became man so that man might become God. The purpose of the Blessed Eucharist in sacrament is the divinization of man. The action which makes the Blessed Eucharist a sacrament is Its entrance into your mouth and the making of the little journey down into your body. That little gulp is a gulp of God!

Suppose you cannot eat? You cannot receive the Blessed Sacrament! The sacramental effect is attached to the act of eating. You know now why God, when He was building our eating apparatus, built it with such astounding wonder. Jesus wakes us to the marvels of the function of eating because He has His heart set on Something which we can eat. "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." (John 6:54.)

The easiest, most natural thing a man does is going to be the most tremendous in effect for him. The first thing a baby knows, is how to eat. If the time comes when doctors have to teach babies how to eat, that will be the end of all children. We may have to teach a child to clap its hands, move its feet, look at the moon—but never to eat! Usually the baby reminds the doctor that he wants to eat, and not the other way round. If you want to know what the baby is crying about, you may be sure it is not for lack of a nursery story or nice music. It is for lack of food! That is *one* thing we all very well know.

Now, here comes the great mystery. I know I touched on this in my talk last week, but since, this week, I am speaking about the Real Presence and Holy Communion both as prefigured in the Old Testament and fulfilled in the New, it is no harm, I think, to

repeat myself for a few minutes. Here is the mystery: When the species of bread and wine are destroyed, what happens to Jesus? Where does He go? Does He leave us? He is no longer there as sacrament. You know that, because Jesus without the species is not in sacrament.

Is He absorbed into us, as is our other food? No, He is not. *We are absorbed into Him!* How? Corporeally and humanly. From now on begins our union with His human nature. There also begins our union with one another.

When I go to the altar and receive the Blessed Eucharist, I do not receive my loved ones also. I receive only Jesus. My union with Jesus Christ in the Blessed Eucharist does not make me united with another human being unless *he* is also incorporated with Jesus in the Blessed Eucharist. Two things incorporated with an identical third, are incorporated with each other.

All other foods which we eat, we assimilate—we absorb into ourselves—because we are greater than they are. This Food, however, assimilates us, because we are less than It—infinately less than It. The Food assimilates the eater, in this sublime performance, because the Food is greater than the eater.

The more assimilable we are, the more completely are we taken into Jesus, in Holy Communion. The more Christ-like we are, in our actions, in our efforts, our ways, our habits, the more we have prepared ourselves for the reception of Him. If we are meek and lowly, we are easily brought into the fibers of His flesh and blood and heart.

We are both humanized and divinized in the Blessed Sacrament and Holy Communion. The Blessed Sacrament divinizes us, and Holy Communion humanizes us according to the pattern of Jesus Christ. And Holy Communion *Mary-izes* us, also, because the humanity of Jesus is what He received entirely from His Mother.

How far does this humanization of us go? There is no measure as to how intense and one that Communion can be. It can be so

one—Jesus’ assimilation of you can be so complete—that you can look like Jesus, feel like Jesus, talk like Jesus, suffer like Jesus. His interests become your interests!

Some of the saints even take over from the intensity of the Holy Communion union that which their love has most brooded over—the holes of the nails in His hands and feet, the wound in His side. They receive the Stigmata. It is part of the innocent overture to the world that real saints make. Saint John of the Cross was so intense in his love for Christ that when he suffered pain, he worried most about the fact that Jesus was suffering pain. His own pain did not seem to bother him.

In Holy Communion, your body belongs much more to Jesus Christ than to you. “I live, now not I; but Christ liveth in me,” Saint Paul said. (Gal. 2:20.) I have read to you many times the sixth chapter of Saint John, in which he stresses this with all the intensity possible. The Doctors of the Church had no hesitancy in emphasizing it. Nourishment is not nourishment unless it be assimilated: unless the food and he who receives it form but one living body.

“My Flesh is food indeed, and My Blood is drink indeed,” Jesus said. No one could possibly say that Christ, the Author of Life, could ever be absorbed into His creatures, as food! We, the weaker element, could never absorb Jesus, the stronger; Jesus, Who is God!

“This Food does not change Itself into him who receives It: It does change to Itself him who eats It,” Saint Thomas Aquinas says. “The Holy Eucharist unites us to Christ and unites us as well one to another. It makes us concorporeal.”

Saint Augustine expresses it: “I am the food of grown men; grow and thou shalt feed upon Me; nor shalt thou convert Me, like the food of thy flesh, into thee, but thou shalt be converted into Me.”

Saint John Chrysostom said, “What is the Eucharist? Why was it given? What is its purpose?” And he answers: “That we

may become one body, members formed of His flesh and His bones. By reason of His coming we communicate, not only by charity, but with this, His Body, really and physically.”

Saint Cyril of Alexandria says that it is only the senseless one, with his usual cowardice, who says that we are not by our body united with Christ, and in Him with each other, through Holy Communion.

*Somatophobia* is the curse of our day! The way the moderns treat the body, deal with it, biologize it, chemicalize it, psychoanalyze it, is proof they have no respect for it. And if you have not divine respect for that which is as close to you as your hands, your ears, your eyes, the body you must bring upstairs and put to bed, that bears the heat of the day, how can you possibly get into salvation? Christianity is a concorporeal spiritual life! The same cowards who make the Church an invisible society, have tried to make the Blessed Eucharist a purely spiritual communion, with nothing to do with our body.

The priest says in the Mass: *“Corpus tuum, Domine, quod sumpsi, et Sanguis quem potavi, adhaereat visceribus meis.”*—“May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave unto my entrails...” May we be formed and fashioned out of the same substance, concorporeally united, so that we may become other Christs.

Our bodies are made so sacred, because of the Eucharistic union with Christ, that even when we die, our very relics are precious. Catholic dead bodies are precious things. They are carried into church, and placed at the foot of the altar. The priest blesses them, says special prayers over them, while the Holy Sacrifice of the Mass is offered for the repose of the souls which once animated them. They are the temples where the Body and Blood of Jesus dwelt.

I might almost say that the Holy Communion effect of the Blessed Eucharist is the one we understand most of all. At night, we have to leave the Real Presence when the pastor says it is

time to go home and the sexton closes and locks the door. In the morning, when the Mass is over, the Holy Sacrifice is finished, and there will not be another Mass until the next morning. The Blessed Sacrament effect, as far as we can see the result, is short, because the sacramental effect is not for our delight. It is for God's delight in us.

The Blessed Sacrament in us, in divinization, is so that God can look, the saints applaud, and Our Blessed Lady watch. While it is true that the stars are vestiges of God—in us, after we have received the Blessed Sacrament, God sees something far brighter than His stars. He sees His own Being shining back at Him. Imagine God looking into His own eyes!

How do I know that? Jesus tells us so, in utterance after utterance: “As the Father and I are one, you and I shall be one... Abide in Me, and I in you...I am in the Father, and you in Me, and I in you...Abide in My love.”

“Everything the Father gave Me, I shall give you,” Jesus said at the Last Supper, when He talked about this Sacrament—this Sacrament which Liberal Catholic priests are *not* talking about, and which Protestants are snubbing. “Everything the Father gave Me, I shall give you.” My eternal awareness of all joy and beauty, you shall have.

If this is not Christianity, then all the saints have been defrauded by God. There is no Christianity without this Reality of all Realities!

All the patient preparation for it! All the Ark of the Covenant carrying, all the wanderings toward the Promised Land, all the manna in the desert! What blasphemy, that we do not fight for It in our day! We have no other purpose but to fight for this Bread of Life, for which we should be ready to shed our blood. How was Saint Matthew killed? As he was saying Mass. That is the way for us priests to die—instead of in automobile accidents!

We priests are not supposed to be the comfort, in the wrong way, to the people. We are supposed to be a challenge, and a

lightning bolt of love—a lightning bolt that will shock the world into realization.

“Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you...He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day...He that eateth my flesh, and drinketh my blood, abideth in me, and I in him...This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live forever.” (John 6:54-59.) Either accept this, or you will not be saved!

The Holy Communion effect of the Blessed Eucharist is our union with the human nature of Christ. In the Blessed Sacrament we become God the Father’s son, and in Holy Communion we become Mary’s child. Every holy person looks like Jesus. When it is said that we should see Christ in the eyes of our neighbor, that statement is not make-believe. It is not uttered just for the nice sound of it. It is said because Christ is there, in our neighbor, if our neighbor is receiving the Blessed Eucharist. And Christ is not there, if our neighbor is not receiving the Blessed Eucharist.

“Unless you eat My Flesh and drink My Blood, you shall not have life in you.” Without the Blessed Eucharist, you cannot be saved. If you do not receive the Blessed Eucharist, you do not have Christ in you at all. You are as barren as the Holy of Holies when the Ark of the Covenant was lost in Mount Nebo.

The Ark of the Covenant was secretly removed from the Temple by the prophet Jeremias, before the Babylonians plundered the Temple and took the Jews off to captivity, in the year 587 BC. Jeremias hid the Ark on the mount where Moses was buried. He hid it in a cave, which he carefully sealed. He did not mark the cave, and when the Jews returned later for the Ark, they could not find it. To this day, it has not been found.

The Tablets of the Law were gone. Why? Because the fullness of time was approaching. The presence of stone was waiting for the presence of the Bones of God! The manna that had perished

each night was waiting for the Manna that perishes each day within the temples of our bodies!

The Blessed Sacrament effect, then, is to make us fascinating to God. The Holy Communion effect is to make God fascinating to us!

You ask, why do we go to Communion again, if we have gone once? Somehow, because It is food—though It is very little food quantitatively—It keeps a similarity with food, with bread. It follows the rule of food, and we partake of It daily. It is our daily Bread. We refurbish our union with Jesus in this marvelous assimilative exchange.

Were we to receive the Blessed Eucharist once, and were that enough for a lifetime, we would, I assure you, quickly forget that we ever had been united with It as food. That does not happen if every day It is our Food of all foods. Think of the charity of the Blessed Eucharist as Food—so sweet and gentle and frail—light enough not to be an encumbrance to our other food, or a hardship to it, inconspicuous by way of bulk, taking the minor place of the things we consume, mingling with our meat, and water and bread! To say that the Body, Blood, Soul and Divinity of Jesus Christ moves in with the water and the bread and the milk and the honey that we consume and is delighted to be part of an assimilative arrangement, in which Jesus will prevail on His own terms, is to make the Blessed Eucharist most precious in utmost performance! We are closer to It than to anything else I can think of!

Now, there may be something lacking in my heart in its appreciation of the Sacrifice of the Mass as a sacrifice to God. There may be distractions in my mind which make me forget the Real Presence, so that I may not be constantly kneeling before the tabernacle. There is something transient, quickly passing, in the Blessed Sacrament, that when the eating is finished, I might forget It.

But, by reason of Holy Communion, I know at every moment that Jesus and I are still one, that where I go now, He goes, that

whoever hurts me, hurts Him, whoever loves me, loves Him. I know that wherever I am I can speak His Divine message. I know that I am almost a little vicarious presence and sacrifice all in one, by reason of my Communion with Jesus. I am one flesh and blood with Him.

Man cannot approach or realize God in better terms than that. Man is an incarnational animal. If you do not give him something down to the depths of his body and his soul, you do not touch him.

Our Blessed Lord is constrained to say: "Who eateth My Flesh and drinketh My Blood, liveth in Me and I in him." He did not say: "Who consumes My Spirit will be united to the Infinity of Me." The reason He did not say this is not because it is not so, but because He knew that if He found a loving human heart, it would have to start its long journey to Him on human terms. Its first steps would have to be human. When you are equalized with Jesus through the nature which you and He have in common, then the Divine Person is with you by reason of that nature. And that to my mind is the big feature of the Blessed Eucharist that has been lost.

That loss, to my mind, is the explanation for all the indefinite, vague talk about the Mystical Body of Christ. Incorporation into the human nature of Jesus Christ through the reception of the Blessed Eucharist makes us members of the Mystical Body of Christ, or else I do not know the meaning of the term. I do not know why we call it the Mystical Body of Christ, if that is not so!

No other sacrament unites us with the human nature of Jesus *in substance*—with His Body and His Blood. Our union with the physical Body of a Divine Person is what makes us members of the Mystical Body of Christ. The Word of God, antecedent to becoming flesh, had no body at all. He should not be spoken of as having one. When the Word became flesh, He took a Body—from the substance of the Blessed Virgin Mary. That Body is

not yet the Mystical Body. When He assimilated the bodies of other men into His own, through the Blessed Eucharist in Holy Communion, when He made these bodies His members and Himself their Head—made them His branches while He remained their Vine—then, and only then, as the fruit of this sublime communion of Body with body, Flesh with flesh, and Blood with blood, can we speak of *the Mystical Body of Christ*. That is why Saint Paul said, “...and fill up those things that are wanting of the sufferings of Christ....” (Col. 1:24.)

When our union with Jesus in the Blessed Sacrament is loved and realized—when we know that we are, in Holy Communion, plunged in the Sacred Heart, in the Blood of Jesus—we can say and mean the prayer of thanksgiving after Mass and Holy Communion:

Soul of Christ, be my sanctification;  
Body of Christ, be my salvation;  
Blood of Christ, fill all my veins;...

In His revelations to Saint Margaret Mary, the Sacred Heart was referring chiefly and uniquely to Himself in the Blessed Eucharist. Our Lord knew that those who had taken His Body and Blood into their mouths—into their being—had not been conscious through Faith of the great heartbeat of Incarnational love for them in His Sacred Heart. It is not the Sacred Heart *imagined*, that Jesus wants of us, but the Sacred Heart *realized*: the Sacred Heart realized by concorporeal union with Him. Two hearts in one human breast, and one heart entirely unmindful of the Other, is the hardship that the Sacred Heart has to bear.

Jesus Christ said, “I am the Way, the Truth and the Life.” He did not say, “My direction is the way.” He said, pointing to His own breast, “I am the Way.” Imagine knowing that, and being interested in any way or truth or life that is not Jesus! And imagine that same Jesus—the Way, the Truth and the Life—entering your door, coming through the portals of your

lips into your heart and abiding physically there, tabernacled in your breast—and your having any other interest in the world before Him!

Jesus is the Way, the Truth and the Life! He is the Book, the Subject and the Teacher! Jesus is not merely my Lord and my God. He is my God and my *all!*

Do you think there is a single person in the world who does not know that in Christianity the main mystery, the central reality, the challenge of all challenges—the dynamite doctrine of all—is the eating of the Body and Blood of Christ? Do you think anybody could be constructed as a man with the kind of temperament and interests a man has—and not be engrossed in *that* more than in anything else?

Do you think Catholicism's sociological challenge, its liturgical challenge, or art challenge, or political challenge, could be equal to the challenge of this great Bread, which is God's Body and Blood, and which we call the Bread of Life?

You may say that many people do not know about the Blessed Eucharist. I answer: "It is our obligation to tell them! The Blessed Eucharist is supposed to be like a city set on a hill. It is supposed to be the light of the world, the salt of the earth. It *is* the Light of the World, the Salt of the Earth! Everything you get from a Catholic should be salted with that interest. Everything you see in a Catholic's eyes should shine with that light."

Those are the things Our Lord said on the Mount of the Beatitudes, in His beautiful discourse there. The top peak of His utterance, in the Sermon on the Mount, was an appeal to "Our Father" to give us this day our "supersubstantial bread."

I am now going to say a simple, strong and clear thing about the Blessed Eucharist. I think that Baptism makes you the son of God. I do not think it makes you the child of Mary. I think that the Holy Eucharist makes you a child of Mary. Baptism, being from the merits of Christ who was the Child of Mary, you get through the co-redemptive merits of Mary, by her motherly

adoption of you. You also get it from her as Intercessor, as Mediatrix of All Graces. Without her there would be no Christ to institute Baptism to remit original sin. She is, therefore, the Mediatrix, the remote reason for our having Baptism. But when you speak of a mother as a “remote reason” you know you have not got a mother *at hand*.

Our Lady is the Queen of Baptism. But she is the Mother of the Eucharist. What happens to those children who die between Baptism and Holy Eucharist? They are in the state of grace, which state of grace has been won for them by the Flesh and Blood of Jesus in suffering in union with the Divine nature of the Word. It has been won for them out of the treasury of suffering of Jesus and Mary. Baptism has taken these little children out of original sin and restored them to divine sonship, lost through Adam’s sin.

They go to the Beatific Vision. They are of the kingdom of Mary; but they are not the children of Mary. Mary is their Queen, but not their Mother. They are like little angels. There was a strong tradition in the Church that always spoke of them as “those angels who died in infancy.” They have the Beatific Vision, and they see the great Queen, but they do not move in as part of the Mystical Body of Christ in the quintessence of that beautiful word.

Baptism is the preparation and the liturgy. It is the inchoative Eucharist—the beginning, the preparation for the Holy Eucharist. Baptism has as its purpose to make us sons of God—so that we can be incorporated with Jesus in the Holy Eucharist, and become the children of Mary’s womb!

And so I say: If a child dies after having received Baptism, he dies as the son of God, but not yet as the child of Mary. When he gets his body back, at the end of the world, he has to drink of the Chalice in the Kingdom of his Father in order to be incorporated in flesh and blood with Jesus—and so become Mary’s child. There is no other way! But is it not beautiful?

This is chastity: to keep central things central, to keep the Holy of Holies holy. The one central thing in the temple of the Jews was the Holy of Holies. The courts outside it had significance and meaning because the central thing was kept sacrosanct. Into the Holy of Holies, the High Priest went but once a year. He was the only one who could enter in. The faithful remained outside, watching. We have a Holy of Holies far more sacred than that of the Jews. And when a priest walks into the sanctuary of *our* Holy of Holies, there should be no other interest in his heart or in his thoughts except that Blessed Eucharist.

Our Bread of Life looks like the frailest little thing in the world. The Host is the least like stone that anything could possibly be. It is the most perishable little substance. Each morning it has to be renewed. But it is infinitely more abiding than the stones in the Ark of the Covenant—as long as the words of Jesus Christ are spoken, as long as there are priests somewhere in the world.

The Blessed Eucharist will never be lost, as were the Tablets of stone in the Ark of the Covenant. You can lose the Faith, if you are a priest, but another priest will come—there will be another altar, another vineyard, another wheat field. The Sacrifice of the Mass will always be in the world, from the rising of the sun to its going down.

We have not just one Ark of the Covenant. We have thousands and thousands of tabernacles, housing that little Frailty, whose whiteness and roundness are now the wrappings of the Flesh and Blood of God, once structured in Nazareth out of the pure substance of Mary's body. Jesus in the Blessed Eucharist is the Gift of God, and of her who for nine months was the tabernacle of God.

The Blessed Eucharist will never be lost. Jesus visibly said only one Mass. He forgave only a few sins directly. But His priests fill the confessionals and the sanctuaries of the world with absolving and with consecrating hands.

## VI

### The Royal Requirements for Heaven

**W**e are very happy with our picture of Our Lady of Guadalupe, which arrived from Mexico today. We have hung it in our window for all the world to see. This picture, which originated miraculously from Our Lady, herself, is to my mind one of the most beautiful pictures of Our Blessed Lady that I have ever seen. I really love it. It is a New World picture, and was given by Our Lady to a simple little Mexican peasant. It was made out of the plain, everyday materials of Mexico, and it contains to my eye the true ingredients of love and art, mingled together.

We learn from the Doctors of the Church, the twenty-nine great theologians who were as brilliant as they were holy, that in the Incarnation, the Incomprehensible wanted to make Himself comprehended. This is particularly the message of Saint Leo the Great, in his treatise on the Blessed Virgin's Maternity.

Let me say it this way: The Eternal put Himself into time, and did not lose His Eternity. The All-Powerful became helpless, and still retained His power. "All power is given to Me in Heaven and on earth," Our Lord said. (Matt. 28:18.) Watch Me as I walk around! I have hands and feet and eyes, like you. But because I am like you, do not fail to notice My power. However, do not forget how human I am, either, just because you remember My power!

That is the mystery of the Incarnation.

The reason Our Blessed Lady is a virgin—among thousands of other beautiful reasons—is that she had momentarily to enter eternity and conceive Our Lord of the Holy Ghost, and she had,



in time, to stay the same little girl that the angel found when he came to her and said, “Hail, full of grace.” (Luke 1:28.)

Do you see what a blasphemy against Our Blessed Lady it is to say that after the conception and birth of Our Lord she had other children? She was a virgin *ante, inter et post partum*—that is, before, during and after the birth of Our Lord. Just as God was God, before, during and after the Incarnation.

In this great meeting between Time and Eternity, in which Our Blessed Lady was Time’s womb, Time’s arms, Time’s eyes, Flesh and Blood’s temple, God had to leave her just as much ours as she was His. He was still the Omnipotent God. He was still the Only Begotten Son of God the Father. And, the Incarnation left Mary still the little Immaculate Virgin.

I like the picture of Our Lady of Guadalupe for that reason. Most artists, when they paint a picture of Our Lady—especially the proud, Renaissance artists, whose main purpose is to make her heavenly by making her pretty—get to the point after a while of making her almost “too good for this earth.” Metaphorically, poetically and courteously, she is awarded the honor of being the Queen of Heaven. But the Queen of Heaven must still be the Queen of the Earth. She must still be our little girl. We do not walk into Heaven scared out of our lives!

The picture of Our Lady of Guadalupe shows Our Lady as the simplest little girl in the road—And, she is Queen of Heaven without having left the road. Even while walking on the road, she is still in the sky. She has a look of lowliness, unlike the look which proud, conceited artists give her by decorations and embellishments.

When we go into Our Blessed Lady’s presence in prayer, we must always remember that though towards no queen in the world would we ever have more awe and respect, yet towards no queen in the world would we be more simple. We must be able both to see her as a Queen and as a Mother—with all the majesty of a queen and all the tenderness of a mother.

If you cannot see in Our Lady the majesty of Queen of Heaven, more gloriously shining than all the angels of Heaven put together, then your right eye is scandalizing you, and it were better that you pluck it out. If you cannot receive the same majestic Queen into your home as a humble little Mother, ready to take Jesus' hand in one of her hands and your hand in the other, then your right hand is scandalizing you, and it were better that you cut it off! (Matt. 5:29, 30.)

Men in our day take Our Lady and put her in their own proud thoughts, very far away; or else they make her too common for the grandeur of Queen of Heaven. That is what Our Lord is talking about in the Sermon on the Mount, otherwise the whole treatise does not lead to the first thing in His mind and in His heart—His Virginal Mother, conceived without sin, His Father's perfect Daughter and the Spouse of the Holy Spirit.

Why did Our Lord go up to Galilee to preach the Sermon on the Mount? Because it was the proper setting for the things He had to say. While preaching the Sermon on the Mount, He was looking on the fields and brooks and hills and roads that were most familiar to His Mother's eyes.

We must be able to greet Mary as Gabriel greeted her: "Hail, full of grace. The Lord is with thee." We must be able to greet her as Elizabeth greeted her: "Blessed is the fruit of thy womb." (Luke 1:42.) And we must unite these extremes of greeting in the common phrase uttered by both Gabriel and Elizabeth, "Blessed art thou among women." That is what you do when you say your *Hail Mary*. And in Gabriel's, Elizabeth's and in Mary's name, I thank you very much for the many times you do that!

I am minded tonight to speak of another great person, and he is Saint Joseph. I am coming to believe more and more every day that if you do not have Saint Joseph you will not keep your true value of Our Lady, or your true value of Our Lord. If you do not have Saint Joseph, Jesus is going to be coldly "Christ," and then, even more coldly, "Christianity," and then some large

frigid movement for world betterment. If you do not have Saint Joseph, the little, pure Virgin is going to be too august.

But when you have Saint Joseph looking at his beautiful bride and saying, “This is my wife,” and Saint Joseph looking at Jesus and saying, “This is my Child,” the girl is safe to be the Spouse of the Holy Ghost, and Jesus is safe to be the Son of the Eternal Father. Saint Joseph is the guardian of the Holy Family. He is the guardian of Jesus and Mary—and he is the guardian of Jesus and Mary in our thoughts. If you do not go to Joseph, you will never, never, *never* find Jesus and Mary.

When the Angel Gabriel came to Our Lady, he did not call her “Mary.” He said, “Hail, full of grace, the Lord is with thee.” But, to Joseph, the angel said, “Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus.” (Matt. 1:20, 21.) What an assignment!

Just as soon as the Child Jesus was born, Saint Joseph fled with Him and His Mother into Egypt. *We* are Egypt. We are the Gentiles. Saint Joseph took to us—and we take to Saint Joseph! Imagine this singular, beautiful man, who perfectly satisfies God the Father to be His image paternally and who perfectly satisfies God the Holy Ghost to be His image spousally! Imagine in one man that being so! Imagine the dignity of that beautiful boy!

We are often given a picture of Saint Joseph as one who, because Our Lady and her Child needed a husband and father, was given to them, and who had no other dignity beyond what a servant might enjoy. The secondary reasons for his membership in the Holy Family are alone emphasized: to protect Our Lady from the stones of the Jews, or to provide food for the Child. You never could tell what might happen! Then, when the Child was lost in the Temple for three days, and Our Lady said, referring to Saint Joseph, “Thy father and I have sought Thee, sorrowing,” we are made to feel: “Why does Our Lady speak this way? She should not have said, ‘Thy father!’” (Luke 2:48.)

If Our Lady made a mistake in saying “Thy father,” why, I ask you, did God inspire that it should be put down that way? If Saint Joseph was not the true husband of Our Lady, why do we call him “Spouse of Our Lady”? We say in the Divine Praises, “Blessed be Saint Joseph, her most chaste spouse.” Well, you say, it is chaste spouse. What is the matter with being a *chaste* spouse?

We can move in without any false notion and yet be beautifully strong in calling Saint Joseph the father to the Child and the spouse to Our Lady, in the right way. We know that Jesus was born virginally. And we know that Our Lady was Mary, ever Virgin. We know that Jesus is the Son of God the Father and the Child of Mary, the Virgin. We know that Mary is the Spouse of the Holy Ghost, by Whose power she conceived Jesus.

We know also, therefore, that Saint Joseph was doing father-work for one Person of the Blessed Trinity, and husband-work for another. For the Paternity of God, he was taking care of a Child; for the Love of God, he was taking care of a Bride.

If God the Father would dare to let His Only Begotten Son come into the world, with our eyes and hands and heart, and not have Him incarnately taken care of, He would leave Him unguarded in the greatest need a child has. And if God the Holy Ghost is going to espouse the Blessed Virgin Mary, and then leave her unprotected and uncared for—as a husband will protect a wife—He has left her unguarded and uncared for in the greatest need a girl has.

God did not do that. He gave them Saint Joseph. And in that giving, Saint Joseph got everything in the world. Jesus came for love of Mary, that I know; but both Jesus and Mary were given to Saint Joseph!

My dear children, what you have to do is this: You have to leave your ethics class, and moral theology class, and sociology class, and psychology class, and marriage-adjustment class, and go back and study the little Holy Family, innocently and simply,

as children. If you do not do that, you will never get the mystery of eternal life.

Pray to Saint Joseph, the guardian of the Holy Family. Pope Pius IX, who proclaimed the dogma of the Immaculate Conception, also proclaimed Saint Joseph the patron of the Universal Church. And by the way, I have, once, heard a Jew speak of Our Lady, regretfully. I have heard Protestants speak of Our Lady, belittlingly, for they do not love her. But I have *never* heard a Jew or a Protestant even mention Saint Joseph!

It will never be defined that Saint Joseph was immaculately conceived, for he was not. He was conceived and born in original sin. He is a little son—our beautiful little fallen-race boy—who was great and beautiful enough to be the father of Jesus when He needed a father's care, and the spouse of Our Lady when she needed the protection of a husband. He gave this protection with marvelous tenderness and purity. He is pictured, as you know, with a lily in his hand. We can move over and stand with Saint Joseph, we who were born in original sin, in a way we could not with our august Lord and our august Lady.

There are only two relics of Saint Joseph which have been left to us. The marriage ring he gave to the Blessed Virgin is at Perugia, in Italy. His cincture is in Joinville, in France.

Saint Joseph died before Our Lord did. I am prepared to believe, and so may you, though the Church has not yet infallibly so defined, that Saint Joseph's body rose with Christ and that he is in Heaven body and soul, crowned with glory and honor—because, next to Our Lord and Our Lady, he is the highest of all the saints.

How do we know, in loving Christian faith, that Saint Joseph's body is in Heaven? Well, because he and Jesus and Mary make up the Holy Family. Just imagine the Holy Family in Heaven, with one body missing! When we pray for a happy death, we pray to Jesus, Mary and Joseph to be with us in our last agony. Just imagine *you* and I having bodies in our last agony, and Mary

and Jesus having bodies and being able to be with us, and Saint Joseph alone left in the order of sheer soul!

Saint Bernardine of Siena and Saint Francis de Sales both proclaimed their belief in the resurrection of the body of Saint Joseph from the dead, and his ascension into Heaven along with Our Lord, Jesus Christ. No Holy Father ever scolded them for so speaking, and our Holy Mother the Church canonized them, despite this utterance.

Saint Joseph is the patron of the Universal Church, as I have said. May I now say, in all simplicity, that the visible Church must have a visible head on earth, and a visible patron in Heaven!

Saint Joseph was of royal blood. Now, you know that with the Jews, paternity was the way honor was derived. So much was this so, that when a man died, his brother could marry his widow, in order to raise up children to the man. All honor and glory, even nationality in the strongest sense, traveled in the father; not in the mother.

This is a strong thing: If Joseph had not been the husband of Mary, Jesus would not have been a king! The blood of David the King, traveled into Jesus through Mary, but the title to royalty traveled to Jesus through Joseph! If you want to get straight the title, *King of the Jews*, you had better get it the way Saint Matthew gives it:

Matt. 1:6. And Jesse begot David the king. And David the king begot Solomon...

1:16. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

That genealogy is not by accident. That genealogy is to let you know Who is the King of the Jews.

Who is of the blood of David? Jesus! From His little Virginal Mother. But Who is the King of the Jews? Jesus! The Son of a father who has royal inheritance; Jesus, the Son of Joseph.

On the hills of Bethlehem, the angels spoke to the shepherds and told them to run down and see Mary's Child. Over in the East, the star led the three Kings to see Him Who was born King of the Jews; that is, Joseph's royal little Son. The Kings came to see what Jesus took from Joseph. The shepherds came to see what Jesus took from Mary—His flesh and blood!

*We*, my dear children, are supposed to be royal, because we come of royal blood. We are incorporated into the blood of David, the King. We are incorporated, through the Blessed Eucharist, into the Blood of Christ, the King, the Son of David, the Son of Abraham.

Jesus made it very plain, when He went before Pilate, Who He was, and what He wanted to be called. Pontius Pilate was as sensitive on the subject of kingship as he possibly could be.

"Art Thou a King?" asked Pilate of Jesus. (John 18: 37.)

Now, watch the triumph of Our dear Lord! If you want triumph, this is it. Jesus of Nazareth is going to die, and He is going to send His Vicar over to Rome, to establish a dynasty that will never die—that will make Caesar's dynasty look like ten cents! *Pontifex Maximus!* Supreme Pontiff!

Watch our great and beautiful King! We are His subjects. Tonight, here in Saint Benedict Center, we have His little throne room, and in it the Infant Jesus of Prague, with His royal crown on. Imagine this for triumph, as Jesus answers Pilate! We were in His mind, as He speaks!

"Art Thou a King?" asked Pilate.

"Yes. For this I came into the world...nineteen hundred and eighteen years from now, in Saint Benedict Center, where a light shines before My Queen and Mother, I will have a throne room all to Myself—hundreds and hundreds and hundreds of years from now! Jewels will be on My crown, and girls and boys will come and kiss the robes of just anything that looks like Me!

"My Body and Blood will be their delight, and My Sacrifice will be for them their adoration in the Mass. They will call My Mother the Queen of the Angels..."

Do not, my dear children, I beg you, miss the triumph of Jesus in the world! This is the kind of triumph to have when all the Caesars have long been dead and forgotten.

So, "Art Thou a King?" asked Pilate.

"Yes," answered Jesus. "For this was I born, and for this came I into the world; that I should give testimony to the truth. Everyone that is of the truth, heareth My voice." (John 18:37.)

Now, a man with a crown is a king, albeit the crown is of thorns! Jesus preferred a crown of thorns, rather than no crown at all. "And the soldiers plating a crown of thorns, put it upon His head." (John 19:2.)

"Behold your King!" Pilate said to the Jews.

So much did Jesus make a regal impression on Pilate, that when He was on the Cross the one tribute the cowardly Pilate made to Him was the title which he wrote and put upon the Cross: JESUS OF NAZARETH, THE KING OF THE JEWS. When the Jews read this title, they cried out to Pilate: "Write not, The King of the Jews; but that He *said*, 'I am the King of the Jews.'"

But Pilate answered: "What I have written, I have written." (John 19:21,22.)

So Jesus had a crown of thorns. And His throne was the Cross. And His royal robes were His own Blood. And He had a sceptre of nails in His hands.

If you like democracy in your local political life, all right. But in your religious life you have to be royal and regal. Every day when you go to Holy Communion you are charged with the Body, Blood, Soul and Divinity of Our Lord and Saviour, Jesus Christ, Who is the King of the world in all His majesty and power.

If you do not go over to the royalties that go with belief—unless there is a majesty in your prayers, a beautiful royal behavior in everything you do—you will never be a true Catholic. Unless your thoughts and your actions, your ability to suffer, your fidelity to your word, your lovely manners in

solitude, when you are alone with your thoughts;—unless you are constantly fastidious about the world, keeping out of your love and affections things which cannot be brought before the face of Christ the King—you will never be qualified to dwell with Him and His Queen forever. And you must stop saying in the *Our Father*, “Thy kingdom come. Thy will be done on earth as it is in Heaven.”

You ask me, “Is there a fastidiousness in God? Do you mean to say, Father, that when you want to be royal you have to have all the delicacies and graces that go with a royal person—with a person in a kingdom?”

My answer is, Yes!

“God is fastidious in these things?”

Yes. Very, very fastidious!

I was showing the boys the other day, in Holy Scripture, how fastidious God was on the subject of the priesthood—and would be still, if the priest were not receiving His own Body and Blood. Today, the beautiful, exquisite, flawless Body of Jesus is consumed by the one who offers it, and so what is in the priest is beautiful. Somehow Jesus can transform a poor priest. It is only because something more exquisite than he, is at the altar, mystically and in communion and in union, that the priest is allowed to go on and please the fastidiousness of God on the altar.

Let me read to you what rules were required for the priest in the Old Testament. Now, remember, these are God’s own words:

Lev. 21:16. And the Lord spoke to Moses, saying:

17. Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God.

18. Neither shall he approach to minister to him: If he be blind, if he be lame, if he have a little, or a great, or a crooked nose,

19. If his foot, or if his hand be broken,
20. If he be crookbacked, or blear eyed, or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture:
21. Whosoever of the seed of Aaron the priest hath a blemish, he shall not approach to offer sacrifices to the Lord, nor bread to his God.
22. He shall eat nevertheless of the loaves, that are offered in the sanctuary.
23. Yet so that he enter not within the veil, nor approach to the altar, because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them.

That is terrific, is it not? The priest must be beautiful. We are a royal priesthood. We must be thronal in our manners and in our ways. We must be a delight to be with. I do not mean, by that, a hail-fellow-well-met, but a royal fellow, deeply loved, true to his word, beautiful and noble, faithful in his thoughts and loves and clarities and courages—a little halo and crown of glory shining on his head, everywhere he goes! This is true Christianity, or else it means nothing!

We were speaking in class today of the priesthood of Saint John, the Evangelist. The Beloved Disciple, Saint John, was the priest given to Mary by Jesus, for the rest of her stay on earth after He had departed into Heaven. Saint John was not only Our Lady's son—he was also her priest. She received from his hands, in the Mass, the Flesh and Blood which her own body had spun for God, in the Incarnation!

It must have been quite a thing to see—that daily Mass! It must have been quite an altar rail! The hand of the Beloved Disciple must have trembled in the holding of the Host which he put into the mouth of the tabernacle of tabernacles, the Immaculate Mother of God!

That must have been a moment! Do you wonder that God wanted it prolonged for a great many years? Have you not satisfactorily explained to yourself why she lived until the age of seventy-two, before she died, of love? Mary was as close to Jesus, by reason of John's giving Him to her, as He was close in her womb when she was forging Him out of her flesh and blood.

A beautiful point was raised in class this morning. It was this: "Does one receive the Immaculate Heart of Mary with the Sacred Heart of Jesus, in Holy Communion?"

Now, as you know, the priest in the Mass does not put the Immaculate Heart of Mary under the species of bread and wine. If he said, "This is Mary's heart," at Consecration time, that would be wrong. The priest puts Jesus' heart there.

Does Mary's heart go where Jesus' heart has been put? Understand now, that due to transubstantiation, the Body and the Blood of Jesus are present on our altars. Knowing that, does Mary's heart go where Jesus' heart goes?

Let me answer this question slowly. I think the Sacred Heart wanted to let us know, through His apparitions to Saint Margaret Mary, that which we should have been seeing right along, and that is, that His great gift to us is of His heart. And I think that the feast of the Immaculate Heart of Mary is to let us know that Our Lady's great gift to us is of *her* heart.

We know that Mary has a glorified body, and that that glorified body can go through glass or wood or stone. It can travel with the speed of light. It can penetrate without destroying that through which it passes. Would it not be odd and strange, having now been given the power to indwell in any place, if she did not want her heart to indwell in the heart of Jesus?

Would it not be odd, if the Sacred Heart of Jesus is saying to us: "Son, give Me thy heart," if He does not make the same request of the Blessed Virgin Mary? And would it not be most odd if Our Lady did not want to give her heart to Jesus, or wanted to, and was unable to do so?

If, all through the years, love everywhere and always has been saying, “I give you my heart. Let us be one heart,” would it not be odd that the hearts of Jesus and Mary were the two hearts that could not quite do that?

Would it not be odd if you could say to another, “Yours in the Sacred Heart of Jesus,” and you could go to the Sacred Heart of Jesus and find one another, but you could not find Mary there?

Our Lord’s great condemnation of people who would not follow Him was always that they had hardness of heart, toughness and meanness of heart, hearts that resisted. Do you think He constantly would be saying that, if He had not found a heart so beautiful and clear and light, so full of penetration and assimilation, as the heart of Mary? Where is the light one, the bright one, the clear one, that makes Jesus so critical about other hearts?

I could go on, adding and adding, and adding!

I told you before, here in the Center, that the one thing in Jesus and Mary that made them most united, when Jesus was a Baby in Mary’s womb, was their hearts—because Mary’s heartbeat was the bloodflow into the veins of Jesus.

The blood which coursed through Jesus came back into Mary’s heart, when He was a Baby in her womb. Was there no Divinity flooding back with it?

When Jesus hung bleeding on the Cross, the drops of His Precious Blood which fell upon the ground remained Divine, and the angels had to guard them. It would be strange, would it not, if the blood which flowed back into Mary’s heart from the body of her Divine Baby, while He was in her womb, were less Divine than His blood on the ground beneath His Cross?

Do I speak a mystery? I do. Do I dare not go too far? I do dare not. But I say, and must say, that once this blood has gone into Jesus’ veins, it is Jesus’ Precious Blood, even though it returns again to the heart of His Mother.

My dearest children, I tell you this without fear of heresy: Jesus and Mary are one heart! If you find Jesus' heart, you will find Mary's heart. And if you find Mary's heart, you will find Jesus' heart.

You go to the Eucharist to find Jesus' heart, and there you will find Mary's heart, too. If you go to Mary and put your head in her lap, the heart she will give you is the heart of Jesus. And if you receive Jesus' heart into your being, He will give you Mary's heart.

When Jesus' head was crowned with thorns, the soul of Jesus was still in His body, and He could feel the crowning. When His hands were pierced with nails, He felt that pain. When His back was beaten with lashes, He felt that cruel scourging. But when the centurion pierced His heart, Jesus was dead. There was no soul of Jesus there to enable Him to feel that piercing.

But Jesus and Mary are one heart. And when that sword pierced the heart of Jesus, the only heart that could feel it was the heart of Mary. Only the alive heart felt—and the lance pierced *it*. Mary stood by the side of Jesus, and the lance went through her heart. “Thy own soul a sword shall pierce,” Simeon had said to Mary. (Luke 2:35.) He was really saying, “His soul will be gone when the sword goes through your hearts!”

Out of the heart of Jesus, when it was pierced on the Cross, blood and water flowed—that out of the hearts of many, thoughts might be revealed. (Luke 2:35.) What do you think—by way of salvation—of that blood and water coming from the heart of Jesus? Do you like it? That is the test. What do you think of that blood, and what do you think of that water? The blood signifies the Eucharist, and the water, Baptism!

You may say to me, “I give you one final problem. I can understand how the hearts of Jesus and Mary can be one heart when their bodies are glorified, but how about before their bodies were glorified? Does not Jesus' body have to be in one place, and Mary's in another? Does not Jesus' heart have to be here, and Mary's have to be there?”

There were times, even before Jesus died and rose from the dead and was glorified, when His enemies came to seize Jesus—and He just vanished! They did not know where He was. He once made a journey of six miles in a boat—in one minute! He walked on water. He was transfigured in the sky. Even many of the saints are famous for bilocation. I do not know how it is done. But, it is strange that two hearts that wanted to be one could be kept from being one by the law of physical resistance, when One of them was God!

## VII

### The Waters of Salvation

The Catholic Faith in the United States of America is always academically ascribed to the *Baltimore Catechism*.

The *Baltimore Catechism* was confected at the Third Plenary Council of Baltimore, by a group of American Bishops under the control and influence of James Cardinal Gibbons, Archbishop of Baltimore. James Cardinal Gibbons was a Catholic prelate who did not hesitate to get up before a Methodist congregation, in a Methodist Church, and give a supposedly Catholic sermon while reading from a Protestant Bible!

Cardinal Gibbons was not a great theologian. He was a controller of theological thought. I hesitate to call him an opportunist, because there may be times when a priest might brilliantly take advantage of a situation, for Our Lord's sake. But when a Catholic prelate becomes *all* opportunist, and is interested in teaching what doctrines of the Church would be most to the liking of his hearers or what general summary of the Church's history—as in the Baltimore Cardinal's book, *The Faith of Our Fathers*—will be least offensive to his new-found neighbors, then I think opportunism, is a serious defect.

Cardinal Gibbons' main ambition was to show that Catholicism was good Americanism. It is for that reason he went out of his way to take such metaphorical expressions in theology as "Baptism of Desire" and "Baptism of Blood" and put them side by side with *Baptism of Water*. As a consequence, every little Catholic child in a Catholic school, from the time of

Cardinal Gibbons on, has been required to say, in answer to the question, “How many kinds of Baptism are there?”: “There are *three* kinds of Baptism: Baptism of Water, Baptism of Desire, and Baptism of Blood.”

That is heresy! There is only *one* Baptism, just as there is only one Lord and one Faith. (Eph. 4:5.) The Council of Vienne explicitly defines that this one Baptism, which is administered by water, is the one which must be faithfully confessed by all.

The Council of Trent, in its second Canon on the subject of Baptism, declares, with the majestic authority of the Church:

If anyone shall say that true and natural water is not of necessity in Baptism, and therefore shall turn those words of Our Lord, Jesus Christ, “unless one be born again of water and the Holy Spirit” (John 3:5), into some metaphor, *let him be anathema.*

Therefore, I repeat, metaphorical water is forbidden under pain of heresy. And what is “Baptism of Desire,” as the Liberals teach it, but metaphorical water dishonestly substituting itself for the innocent requirement of Christ?

The same heretical theology that turned Baptism of Water into *any dry desire one might have in the general direction of Heaven*, has also turned *one Lord* into *one’s personal sincerity*, and *one Faith* into the *light of invincible ignorance!*

And, by the way, speaking of the *Baltimore Catechism*, even its most ardent supporters are forced to admit that shortly after the publication of the *Baltimore Catechism*, various editions with word meanings, explanatory notes, and even with different arrangements, came forth—so that, by testimony of all Catholic theologians in America, there is a considerable diversity in the books that go by the name of the *Baltimore Catechism*. Yet the *Baltimore Catechism* is always referred to in a singular apostrophe, as though it had the dignity of the Gospel itself.

A catechism is as good as the man who wrote it. If the *Baltimore Catechism* is so good, why do they revise it and revise it and revise it?

The crucial point, then, at which heresy entered the Catholic Church in the United States and backwashed to the dying Faith of Europe and the rest of the world, was through the teaching of the doctrine known as “Baptism of Desire,” in the *Baltimore Catechism*.

As I have explained to you many times, neither “Baptism of Desire” nor “Baptism of Blood” should truly be called Baptism. Neither is a sacrament of the Church. Neither was instituted by Jesus Christ. No one can receive any of the other sacraments by reason of having received these so-called “Baptisms.” *Baptism of Water* is the initial requirement for the reception of all the other sacraments.

Did Jesus really mean *water* to be essential for the Baptism He instituted? He did. When He started His public life Jesus came down and stood in water, in the River Jordan, where John was baptizing. He wanted, thereby, to let us know what *Baptism* was to mean in the Catholic Church forevermore. *Baptizing* forever means *pouring water* on you, or *sprinkling you with water*, or *dipping you in water*.

As John the Baptist was baptizing Jesus, John said to Him, “I ought to be baptized by thee, and comest thou to me?” Then Jesus said, “Suffer it to be so now. For so it becometh us to fulfill all justice.” (Matt. 3:14, 15.)

Unfulfilled justice is the state of justification. Fulfilled justice is the state of salvation. What Jesus is saying to us, at His own baptism by John in the River Jordan, is that justification is now being turned into salvation with the aid of water.

Jesus goes so far as to praise and belittle John the Baptist in terms of this very rite of Baptism. He says of John the Baptist, “Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is

the lesser in the Kingdom of Heaven is greater than he.” (Matt. 11:11.) John the Baptist’s greatness came not from being born in the state of justification. It came from being admitted into the Kingdom of Christ in salvation.

If Jesus was baptized with water to fulfill all justice, how shall *we* have justice fulfilled in us without Baptism of Water?

There are only three birthdays commemorated by the Church in the liturgical year. All other saints in Heaven are commemorated on the days of their death. The three birthdays the Catholic Church celebrates are those of Jesus, Mary and John the Baptist. The crown of these three birthdays, of course, is the birth of Christ, the born One, Who was born for the rebirth of the world.

The eighth of September is the most beautiful human birthday in the whole year. It is the birthday of Mary, the Mother of God. June twenty-fourth is the birthday of the most beautiful sheerly human boy that could be. It is the birthday of Saint John the Baptist, who was sanctified in his mother’s womb, when Mary, with Jesus in her womb, visited Elizabeth.

Mary gave birth to Jesus. John the Baptist baptized Him. Baptism is a virginal birth, and Jesus’ birth was for a virginal Baptism. Birth and Baptism go together in Christian regeneration, and in Christian salvation. Natural birth is belittled in terms of baptismal birth. Jesus calls Baptism, “being born again of water and the Holy Ghost.”

If in admiration of the power of water in Baptism, you are going to ask me, “How do you expect water to do so much?, I cannot answer you. *I* would never ask water to do so much. I would never think of that. But Jesus has asked water to do so much! As a matter of fact, He has asked water to do so much that when He gives the components of our foundational sacrament—one of earth and one of Heaven—even though you might think it irreverent, Jesus mentions the water first and the Holy Ghost second! “Unless a man be born again of water and

the Holy Ghost, he cannot enter into the Kingdom of God.” (John 3:5.) That is how important water is!

Without Baptism of Water, you never can receive any of the other sacraments. All the Apostles had to be baptized. They were not in the state of mortal sin. But, they had to be baptized. From this need we can see the difference between justification and salvation.

I have told you this many times: Were I not to have been baptized by water, my ordination to the priesthood would be invalid. Suppose I never knew I had not been baptized? Well, I would never know I was not a priest. That is how important Baptism of Water is.

Can you not have Holy Orders of Desire? No! Are the sacraments being tampered with in the United States today? Yes! Is the Faith practically gone? Yes!

When the Holy Ghost came down at Pentecost and flooded the first Christians with light, probably many made perfect acts of love. Why did Saint Peter add Baptism of Water? Why did he say, “Do penance, and be baptized every one of you!” (Acts 2:38.) Why did he undertake to baptize three thousand people in one day?

Why, as we learn in the Acts of the Apostles, was Saint Paul struck down by a blinding light and told to go over to Damascus and have water poured on his head? Why was Cornelius at Caesarea told to send for Saint Peter, and why was Saint Philip transported to Gaza to baptize the Ethiopian eunuch? Why were these baptizings necessary? Why all this “waste” of water and energy?

Why did Saint Martin of Tours raise a catechumen from the dead, and baptize him? Why did the North American martyrs come over here, if unbaptized Indians could make perfect acts of love? The Indians poured scalding hot water on one of the North American martyrs, Saint John de Brébeuf, by way of ridiculing the Baptism of Water he was preaching. Why did the Church allow

this torture to be provoked, if the waters of Baptism are non-essential to Indian salvation?

Q. What does “Baptism of Desire” mean?

A. It means the belief in the necessity of Baptism of Water for salvation, and a full intent to receive it.

Q. Can “Baptism of Desire” save you?

A. Never.

Q. Could “Baptism of Desire” save if you really believed it could?

A. It could not.

Q. Could it possibly suffice for you to pass into a state of justification?

A. It could.

Q. If you got into the state of justification with aid of “Baptism of Desire,” and then failed to receive Baptism of Water, could you be saved?

A. Never.

Actually, no one who has not been baptized can stay in the state of Christian justification very long, because he does not have the sacramental helps to keep justification alive. So, if he were in the state of justification, it would be only for a day or two, maybe three. If we who are Catholics have a hard enough job to keep in the state of sanctifying grace, with all the prayers and sacramental helps we have, good God! how is anyone without them going to stay in the state of a perfect act of love of God? It is a blasphemy to say one could!

What induces this perfect act of love which is required to make “Baptism of Desire” effective for justification? And *is* it a perfect act of love of God? A perfect act of love of what God? Jesus Christ? “No man cometh to the Father, but by Me,” Jesus said. (John 14:6.)

These are the questions we must ask ourselves when offered a choice between the sacrament of salvation and our own sanctimoniousness. No one can make a perfect act of love of God without Jesus and His Blessed Mother and His divine special graces. We, who have been baptized and have received Holy Communion, are very much in doubt as to whether we can make a perfect act of love of God! We hope for it, and pray for it! This man the Catholic Liberals talk about seems to be outfitted to make a perfect act of love of God without any of the sacraments! Not only are the Liberals getting rid of Baptism; they are getting rid of the whole sacramental order.

The Council of Trent, when treating of the sacraments, anathematizes in most solemn terms those who say: (1) that the sacraments of the New Law are not necessary for salvation; (2) that one can even get into a state of justification without at least a resolve to receive them; (3) that they are all of equal dignity and necessity; (4) that their purpose is mere support of Faith.

You do not have Faith by saying you have Faith! You do not have love by saying you have love! You cannot love God if you do not love Jesus. And you cannot love Jesus if you do not know Him through His great gifts, His sacraments. If you do not know Him, I defy you to make a perfect act of love. You are calling it perfect love, and at the same time you are refusing that which poured out of the heart of Jesus: Blood and water. You are refusing the Blood of the Eucharist and the water of Baptism. To call that love is a blasphemy!

You have to know substantially everything about the Faith, to make a perfect act of love. Imagine being able to make a perfect act of love without knowing the Blessed Eucharist, or the Blessed Mother, or the forgiveness of sins!

This is the way the situation is now discussed in American seminaries:

“A man makes a perfect act of love. He is in the state of justification.”

“How soon does he have to be baptized?”

“Within a reasonable period.”

“What is a reasonable period?”

“Whatever the priest appoints.”

“What would be a reasonable period to appoint?”

“Well, the candidate would have to be well instructed. In some countries, like Africa, for instance, a catechumen is instructed for three or four years. Poor, simple, untutored people have to be taught.”

“Suppose one of these catechumens dies before being baptised?”

*That* is where the seminary professor runs out of answers, and has to make up confused ones, with the assistance of the *Baltimore Catechism*, *The Catholic Encyclopedia*, and a few articles by some hitherto brilliant unknowns in the *American Ecclesiastical Review*.

The paragraph in *The Catholic Encyclopedia* on the allowability of “Baptism of Desire” is one of the most sneaky pieces of surreptitious theology ever placed in print. It was written by Rev. William H. W. Fanning, S.J., professor of Church History at Saint Louis University, who pretends to tell you in the entire article on Baptism, that Baptism of Water is necessary for salvation, but gives you the Liberal escape you were looking for, by reason of his interpretation of a phrase in a sermon delivered by Saint Ambrose, the Bishop of Milan, on the death of a catechumen, the Emperor Valentinian II.

Saint Ambrose, in his sermon, declared of Valentinian: “Did he not obtain the grace which he desired? Did he not obtain what he asked for? Certainly, he obtained it, because he asked for it.”

Any simple and loving Catholic would understand Saint Ambrose to have meant by this comfort, that he hoped Valentinian had been baptized by somebody, even though he (Saint Ambrose) did not know who it was, and even though

there was no official record of it. Because if the grace Valentinian desired was something other than Baptism of Water, why call him a catechumen?

Is a catechumen one who desires other graces than the grace of Baptism of Water? And did one of his instructors in the Faith declare to Valentinian that in case he died before being baptized with water, he was still sure to be saved? And did he tell Valentinian that in case he did die before being baptized, Ambrose, Bishop of Milan, would get up in the pulpit and assure his bereaved friends that Baptism of Water, in the case of Valentinian II, had suddenly become unnecessary?

Personally, I think the three sentences of Saint Ambrose quoted by Father Fanning are unfortunate, if only for the fact that they can be turned to such a purpose. But if Father Fanning were sincere in wanting to know what chances for salvation, according to Saint Ambrose, a catechumen has who has not yet received Baptism of Water, and dies before he does receive it, Father Fanning would have quoted this clear-cut teaching on the subject from the writings of Saint Ambrose in his treatise, *De Mysteriis* (Ch. IV, no. 20):

...Nor again is there any mystery of regeneration without water, *for except a man be born anew of water and of the Spirit he cannot enter into the Kingdom of God.* (John 3:5.) But even a catechumen believes in the cross of the Lord Jesus, wherewith he also is signed; but unless he is baptized *in the name of the Father, and of the Son, and of the Holy Ghost*, he cannot receive the remission of sins nor imbibe the gift of spiritual grace.

Notice that Saint Ambrose did not add, concerning this catechumen, “unless he dies in the meantime.” This is what he should have added if what Father Fanning says about Saint Ambrose is true.

Father Migne, one of the greatest authorities on patrology in the Catholic Church, positively denies that Saint Ambrose ever held the opinion attributed to him concerning the salvation without Baptism of Water of the Emperor Valentinian. (*Patrologia Latina*, Vol. XVI, p. 412, n. 19.)

If anyone should wish to add, concerning the catechumen who dies before receiving Baptism, that though he did not receive Baptism of Water, he did receive “Baptism of Desire,” I doubt if such a one would dare to call this “Baptism of Desire” a sacrament. And Saint Ambrose, knowing that “Baptism of Desire” is not a sacrament, was holy and clear enough to say:

...For no one ascends into the Kingdom of Heaven except by the sacrament of Baptism. (*De Abraham*, Bk. II, Ch. XI, no. 79.)

Saint Ambrose also declares:

One is the Baptism which the Church administers, the Baptism of water and the Holy Ghost, with which catechumens need to be baptized. (*Exposition on Psalm 118*, s. 3, p. 18.)

I myself would say, my dear children, that a catechumen who dies before Baptism, is *punished*. The notion now is that he is rewarded! He is a great hero. What a holy man! That is a queer morbidity, is it not?

But let us return again to this “perfect act of love” which is supposed to accompany “Baptism of Desire” so as to make it be the substitute for Baptism of Water. How a man knows he has made a perfect act of love of God, I do not know! The Liberals always seem to know that he has. Without the sacraments, we cannot determine for certain what is the value of our private acts. It is by way of discouraging this sanctificational self-sufficiency,

that the inspired writer of the Book of Ecclesiastes was led to say, “Man knoweth not whether he be worthy of love or hatred.” (Eccl. 9:1.)

By the way, the theologians who are so sure of how easy it is for those outside the Faith to make a perfect act of love of God when they (the theologians) are talking about salvation, are very difficult persons for you or me to meet in the confessional box when they are talking about absolution from sins. If *you* said to them, “I made a perfect act of love of God,” they would say to you, “How do you know? That is presumption! No man knows whether he is worthy of love or hate!” They only allow the perfect act of love of God when they want to excuse themselves for not evangelizing Protestants and infidels.

With regard to a perfect act of love of God, the same principle applies in Confession, as in Baptism. If you commit a mortal sin and make a perfect act of love of God, the sin is forgiven. But you must mention this sin in your next Confession. If you do not, you return to the state of mortal sin. Everyone admits that.

Suppose I went to Confession and said, “Bless me, Father, for I have sinned. But I am not going to tell you my sins. I committed many mortal sins, but I made perfect acts of love.”

“You had better tell me your sins!” the priest would say.

“Does not a perfect act of love forgive sins?”

“It does for an ignorant native, but not for you!”

*That* does not sound right, now does it?

In case any theologians, more anxious to be correct than true—to be cautious rather than courageous—should, at this point, offer me the difficulty: If a man in the state of mortal sin can get out of it by a perfect act of love of God, provided he *intends* to receive the sacrament of Penance, why cannot a man in the state of original sin get out of it if he *intends* to receive the sacrament of Baptism? My answer is, that I am not defending, and never intended to defend, confession of one’s sins as necessary by a *necessity of means*, for salvation. It is necessary by the *necessity*

*of precept.* Baptism is necessary by the necessity of means *and* precept, together.

All these cautious theologians, all these truth skippers, know this as well as I do. But they pretend not to have learned it, when they are trying to teach me the Liberal value of “Baptism of Desire”; when they are trying to teach me the sacrament of Baptism not as Christ instituted it, but as they have manufactured innovations to go with what Christ instituted.

Perhaps, before I go on, I should explain what *necessity of means* and *necessity of precept* are, in simple terms. That I will do.

If you do not receive Baptism of Water, you cannot be saved, whether you were guilty or not guilty for not having received it. If it was not your fault that you did not receive it, then you just do not go to Heaven. You are lacking something required for Heaven. You did not add your own positive rejection of the requirement so as to give you a *positive* deficiency. Yours is a permanent lack of something required for eternal salvation.

The little baby who dies without Baptism, cannot go to Heaven. He has never committed a mortal sin. But he lacks the entrance requirement for Heaven. He will not be punished for having rejected Baptism. He will not be accused by God of having committed a mortal sin. He will go to the essential Hell (Limbo) which is the loss of the Beatific Vision. But he will not go to the Hell of fire where one is positively punished for what one has positively done.

With regard to the sacrament of Penance, a man in the state of mortal sin is required to confess that mortal sin. If he should make a perfect act of love in the meantime, that mortal sin is forgiven, but the confessing of it is still required.

If a man should commit a mortal sin, and then elicit a perfect act of love of God, which included the intention to confess his sin, and then later went to Confession and refused to confess the sin he had been forgiven because of the act of perfect love,

he would never get that sin back again. But he would get a new sin for failing to confess the old one, and that would be a new mortal sin. And that mortal sin would send him to Hell, if he died in that state.

If a man in the state of mortal sin made a perfect act of love of God, and intended to confess his mortal sin, but died before the priest reached him, he would have died before he received a sacrament which was necessary *by precept*, but not a sacrament which was necessary by the necessity of both *precept* and *means*. Penance is not of its essence a salvational sacrament. It is a sacrament of justification, or rather, of re-justification for those who are baptized. Baptism is the sacrament of justification and salvation in one sheer act where both these needs exist, and of salvation alone, if justification has preceded it.

And now let me go back to what is called *necessity of means* in a sacramental requirement. *Necessity of means* means, if you have not got the requirement, it is just too bad for you, whether you are to blame or whether you are not to blame. If you are not to blame, it is just too bad. And if you are to blame, so much the worse!

*Necessity of precept* means, that if you have not fulfilled a requirement, and you are not to blame for not fulfilling it, then it is all right, provided you have taken care of it in another way, and provided there *is* another way to take care of it.

If you have fulfilled a Divine precept in another way, you are still required to fulfill it literally in the way Christ prescribed, when you can. In case you cannot, there is no need to worry.

Baptism is necessary for salvation by a necessity of means. This necessity is imposed on all men, including infants.

Baptism is necessary for salvation by a necessity of both means and precept for adults, who are not yet baptized.

Unbaptized infants who die go to Limbo. Notice, they do not go to Hell. Also notice, they do not go to Heaven.

Unbaptized adults who die go to Hell. Notice they do not go either to Limbo or to Heaven.

And, just as the necessity of Baptism for salvation is insisted on by the Church, so is the necessity of explicit Faith on the part of any adult who is going to be baptized. Under Pope Clement XI in 1703, when the missionary movement to “ignorant natives” was at its height, all missionaries were explicitly forbidden by the Holy Office to baptize even a barbarian, even if he was dying, unless they elicited from him an explicit act of belief in Jesus Christ. Nor was it enough, declared the Holy Office, for this barbarian to know that God exists and is a remunerator. He must be told all the central mysteries of the Faith that derive from the Blessed Trinity and the Incarnation. The Holy Office also declared that a knowledge of these mysteries was necessary for salvation by a necessity of means.

What I am giving you here, my dear children, is the common man’s peek at discursive theology. Can you not now see why discursive theology, all by itself, will not make a saint? Can you not see why there are so many mediocre Doctors of Divinity who know only the technical values of the Faith?

We were not told by Our Lord to speak this kind of theology! We were told by Him to speak authoritatively, to say out what He had commanded us to say—be the conclusions what they may!

I have often told you what a scandal it is for the simple of heart to have to listen to nothing but professional theology preached to them, instead of authoritative theology. God’s holy Word is seen not by reason of the clever reasons added to support it, but by reason of the authoritative voice, and gesture, and strength, and simplicity, and indignation, and tenderness, and certitude, of the one who preaches it. We might call *this* style of theology I plead for, “Pauline,” in the noble sense. Saint Paul would hardly be called a Doctor of Sacred Theology by any savant today, but the Ephesians, and Colossians, and Philippians, and Romans, and Hebrews (to speak only of a few groups) knew he meant what he said because no man could possibly speak with such

clarity and courage and authority unless God was speaking through him.

As I give you this grammar-school course in pretentious theological thinking, naturally I expect you, at times, to rebel and to say, "Where is the mercy of God in all this? Are we saved or damned according to theological technicalities?"

If you were to say to me, "Does it not seem odd that unbaptized children should never see the face of God?" I would have to say that it did seem odd, according to *my* standards. I do not know what scheme I would have made for unbaptized children, if I were God.

I only know what covenants God has made. I must seek first the Kingdom of God and His justice as He revealed it, and let *Him* add His mercies, by Himself. I am the servant of God, not His counsellor! "*Who* hath been His counsellor?" Isaias inquires in Holy Scripture, in scorn and indignation! (Isa. 40:13.)

It might even be that it were better for a particular child to die before Baptism, and go to Limbo. Perhaps that child, if baptized, might have grown up and committed heinous mortal sins, and be hurled into positive Hell. I do not know!

God knows, and God is more merciful than I am, and His mercies are not in the least clouded, simply because I seem not to be thinking of them when I am trying to fulfill His justices as He has revealed it.

As between an unbaptized baby in Limbo, and a blasphemy against the sacrament of Baptism, give me the Limbo baby and let me keep the sacrament of salvation!

Another point which I must make in distinction between the necessity of Baptism and the necessity of the sacrament of Penance, for our salvation, is this: Baptism is wholly necessary, and the sacrament of Penance is only provisionally necessary.

You never have to go to Confession unless you have committed a mortal sin. Were it to be that you never had committed a mortal sin in your whole life, you would never have needed to go to

Confession in your whole life by virtue of any precept. It might be well for you to go to Confession, under this circumstance, by way of counsel, to confess your venial sins, and to help keep you from committing mortal sin, but there is no positive precept requiring anyone who has never committed a mortal sin to go to Confession at any time. With regard to the commandment of the Church by which we are required, under pain of mortal sin, to confess our sins at least once a year; we do not violate this commandment by failing to confess our sins if we have no mortal sins on our soul.

Theoretically, therefore, we could get into Heaven without ever going to Confession—if we never committed a mortal sin. There have been some saints who never committed a mortal sin in their whole lives. If they went to Confession, it was because they wanted to go, not because they were required to go by virtue of precept.

And so, with regard to the commandment to confess our sins once a year, and with regard to the general precept to confess our mortal sins, the proviso must always be added: *in case you have committed a mortal sin.*

With regard to Baptism, the outlook is completely different. We are not told we must be baptized *in case* we are in original sin. It is of the Faith that everyone of us was born in the state of original sin. We come into this world guilty enough, because of our birth, to need the waters of Baptism.

These waters of Baptism are so all-embracing in their necessity that we cannot even presume to go to Confession until this Baptism has been administered. And we are not allowed to tell in Confession any sin committed before we were baptized, because Baptism administered in the case of an adult washes away not only original sin—of which *everyone* is guilty—but also actual sins, in case there are any on the catechumen's soul.

It is a strange thing that I should have to be at such pains in a country where there are so many Catholic colleges, and so much

theological instruction in our seminaries, to have to elaborate and painfully explain this distinction between the necessity of the waters of Baptism, and the necessity of the absolution of a priest in the sacrament of Penance.

Let us suppose that a man has elicited an act of perfect love of God before he has received Baptism. I am very much surprised if such acts of love are either practically possible, or in any sense too likely, at least since the days of Pentecost. I very much suspect acts of love of even being possible, unless the man is fountbound for Baptism as he is making them.

But, let us suppose an act of perfect love has occurred in a man's soul. Can this man be said to be freed from original sin by this perfect act of love of God? He cannot, in the true and full sense. There has not been imprinted on his soul, by reason of this perfect act of love of God, the character which Baptism imprints, to seal him as redeemed, and outfit him for the resurrection of the body and life everlasting.

Therefore, I should be inclined to say that this man, by his perfect act of love of God, was freed from *one* of the effects of original sin, namely, the absence of sanctifying grace, but was not freed from the obligation to go on and secure a title to the Beatific Vision.

Even Adam, in the state of original justice, was not entitled to the Beatific Vision. Adam, in the state of sanctifying grace, without original sin, fully sanctified as far as guiltlessness could go, was still required to observe God's command not to eat of the fruit from a forbidden tree—before he could be saved!

It is not justice alone that saves us. It is justice, allied to the positive commands of God!

I will give you one more challenging answer to the muggy theological thinking of our day by our Liberal clergy, and then I promise you, my dear children, I shall go back to thinking about salvation in the ways of love, not just in the ways of logic.

Let us suppose a man receives Baptism for an evil purpose.

Let us suppose he receives that Baptism sinfully. Let us suppose he receives that Baptism just to marry a dowager, just to make money, just to have his name written in the Baptismal book under the aegis of Christian protection, as thousands of Jews did in Spain.

As long as that man *intends to receive Baptism*, he is freed from original sin!

Does he go into a state of justification? He does *not*. The intention for which he received Baptism puts him immediately in the state of positive mortal sin. But the fact that he intended to receive Baptism, rids him of original sin. Were he then to go to Confession, the only sin he would be required to confess would be the sin of sacrilegious reception of Baptism, not the sin of having simply received it.

With regard to his other sins, they would have been blotted out forever, without confessing them. He might need now to add the attrition required for the forgiveness of sins, but he would not need to add the confession. And even this malefactor—even this Jew—were he later by Confession, to get into the state of sanctifying grace, would now without further Baptism, be entitled to receive the Blessed Eucharist. No unbaptized person has that right—no matter how justified he is by acts of perfect love—apart from the waters of redemption.

It is an old saying of the Church, and a true one, given to us by our Holy Mother in guileless childlike fashion, that the law of praying is the law of believing. Or, as it is put in Latin, *Lex orandi est lex credendi*.

Where better could I learn how the law of praying is the law of believing than in the central structural prayers of the Holy Sacrifice of the Mass? To show you how salvation-minded our Holy Mother the Church is, for those who have passed the catechumen stage and have been admitted through the doors of Baptism into the sanctuary of her love in the Holy Sacrifice of the Mass, here is the way our Holy Mother tells her priest

to pray at the Offertory of every Mass, when he is offering the host to the Eternal Father as the bread which is soon to be transubstantiated into the Body of Jesus:

Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offenses, and negligences, and for all here present; as also for all faithful Christians living and dead, that it may avail both for my own and their *salvation* unto life everlasting.

Did you notice here, my dear children, the intense salvational purpose of the Mass? Did you notice here how we pray to be included in its election? And did you not also clearly notice those who are excluded?

Here is how the priest, just before the Canon of the Mass, makes his prayer of oblation of the bread and wine, and of himself and of his washed hands:

Receive, O Holy Trinity, this oblation which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of Blessed Mary ever Virgin, of Blessed John the Baptist, the holy apostles Peter and Paul, and of all the saints that it may avail to their honor and our *salvation*: and, that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Do you see here who are those who still need to be saved? And do you also see those who are being congratulated for having been saved? And do you notice the Mother, the Precursor, and the key Apostles of Jesus, put in one little group as the pure

fruits of the Saviour's life and death? Are we not asking those who have been saved to save us who are still waiting for it?

There is only one Name by which we are saved, and it is the Name of Jesus. It was the Name which the angel told Our Lady and her most chaste spouse, Saint Joseph, that they should give to Jesus, not when He was born, but when He was circumcised—in the “baptism” of the Old Testament.

Briefly, my dear children, let me tell you how to handle this whole difficulty of justification and salvation, as it is presented to us by the confused minds who are pretending in our day that their own doubts make for good scholarship, and by this route, for good theology.

Our Lord said, “Unless a man be born of water and the Holy Ghost he cannot enter the Kingdom of Heaven.” This water means literally *water*, poured on you, sprinkled on you, or into which you are immersed. Our Lord *can* speak metaphorically, as must everyone who speaks at all, at times. But with regard to *this* water, He is not so speaking. Nothing in His utterance indicates this; nothing in the practice of the Church vouchsafes it; and nothing in the teachings of the Doctors or the definitions of the Popes, the behavior of the Apostles, or the manner of dying of the martyrs, will allow the water Christ refers to, to be other than the water of the kind He was immersed in in the River Jordan, when His Father's voice was saying, “This is My Beloved Son, in Whom I am well pleased.” (Matt. 3:17.)

When you hear a theologian saying, “I know that was what Christ said, but first we must understand what He means,” you know you have a sceptic on your hands, who is blasphemously trying to improve on the utterances of Jesus. He is implicitly telling you that Jesus gave us vague notions as to what Baptism meant, and that he (the theologian) is now going to clarify this matter.

He will then say to you, “Well, how were the souls in the Old Testament saved, before Baptism was instituted?”

You must reply to him, “There were no souls saved in the Old Testament. They had to wait in Limbo for the coming of Christ.”

He will then say, indignantly, “Well, how were they justified? Was it not without Baptism?”

And you will say, “Obviously, if Baptism had not yet been instituted!”

He will then say, “Well, cannot you be justified in the New Testament without Baptism?”

The answer to this is, “Suppose you can?”

He will then say, “If you die in the state of justification, without yet being baptized, are you not saved?”

You must answer him, “No, you are not. That is your reasoning in the matter. That is not Christ’s statement.”

And if he persists in saying, “Well, where does one go who dies in the state of justification which has been achieved without Baptism?”—insist that he does not go to Heaven.

And if he goes on to yell at you angrily, “Where are you going to send him—to *Hell*?”, say: “No, I am not going to send him to Hell because I am not the judge of the living and the dead. I am going to say what Christ said, ‘He cannot go into Heaven unless he is baptized by water.’”

It is important also to add, “*I am making an act of Faith. You are not. I believe in Baptism because Christ revealed it, not because I have also figured it out by my own notion concerning the intrinsic requirements for justification. The reasons for a thing being so, are not the true motives of Faith. Also I believe that the reasons against a thing being so, are not the true defenses of Faith. There is only one true defense for the Catholic Faith, namely: That is not what Christ said.*”

There is no one about to die in the state of justification whom God cannot secure Baptism for, and indeed, Baptism of Water. The schemes concerning salvation, I leave to the sceptics. The clear truths of salvation, I am preaching to you.

If the Liberal theologians are going to end up by handing me a group of justified people who have not yet been baptized, who have to go to Heaven because they cannot go to Hell, I am going to hand them right back to the Liberal theologians to take care of!

If *I* seem to be cruel in this matter, I ask them what greater form of seeming cruelty could one offer than that of a Catholic mother's unbaptized child who died before the waters of Baptism reached his little head, and whose one reason for not now having the Beatific Vision is because he did not receive the waters of Baptism.

My own little brother was such a child, who died before he could be baptized. I have never believed that he has been saved; because I am trying to seek first the Kingdom of God and His justice, so as to save my own as yet unsaved soul.

Here is a brief catechism line-up, in case you would like to brush up on what I have been saying:

Q. Can anyone now be saved without Baptism of Water?

A. No one can be saved without Baptism of Water.

Q. Are the souls of those who die in the state of justification saved, if they have not received Baptism of Water?

A. No. They are not saved.

Q. Where do these souls go if they die in the state of justification but have not received Baptism of Water?

A. I do not know.

Q. Do they go to Hell?

A. No.

Q. Do they go to Heaven?

A. No.

Q. Are there any such souls?

A. I do not know! Neither do you!

Q. What are we to say to those who believe there are such souls?

A. We must say to them that they are making reason prevail over Faith, and the laws of probability over the Providence of God.

May I pause here to declare that I think, both with regard to the sacrament of Baptism and the sacrament of Penance, that the Liberal theologians, when it suits them, are making perfect acts of love of God altogether too easy for a fallen nature like ours.

I am not going to think it as difficult for a Catholic who has fallen into mortal sin but who, through his Faith, remembers his Holy Communion, his Blessed Mother, his past confessions, God's rich forgivenesses in the sacraments, to make an act of perfect love, as for a catechumen, who has not had yet the benefit of *one* of God's sanctifying sacraments. But the very fact that the Church requires every mortal sin committed to be confessed, whether one is perfectly sorry for it or not, shows the Church has a maternal suspicion of this perfect act of love of God obtaining forgiveness apart from the sacrament of forgiveness instituted by Christ.

When I am dying, my dear children, if I tell you I am in the state of mortal sin (and I promise to do so if so it seems to me) do run for a priest, no matter how far you have to run! Do not just kneel down and teach me how to perfectly love without any sanctifying grace in my soul!

If the priest reaches me before I die, know that I have truly received the mercy of God. If the priest does not reach me, then wonder very much whether I have received it or not!

That is all that can be said for our unaided love. It is only when God's own Love in Person comes down and inhabits us that our love can truly be called eternal. And the Holy Spirit is not interested in our love until the waters of regeneration have flowed on us. At the same Baptism where our Saviour was being washed with the waters of the Jordan by Saint John the Baptist, and where the Father's voice was audible, and was heard saying,

“This is My Beloved Son in whom I am well pleased,” the Third Person of the Blessed Trinity, the Love of God, became visible as a dove.

Do not think, my dear children, that the waters of the world, which God took such great care in making and arranging in the initial days of creation, were not made for some supreme purpose. They were not made for mere reservoir reasons. They were made for redemptional reasons. They were meant to be the waters of salvation. And that is why, for all the monotonous simplicity that that water has in itself, God the Father has given it such variety and importance.

There is not one place in the world where you could go and say, even to the most ignorant native, “You must be baptized by water and the Holy Ghost,” and hear him reply, “What is water?”

Water is the greatest physical need our nature has by way of refreshment. When men lie on the hot sands of the desert, parched and feverish, they do not cry out for money or gold or diamonds or any fantastic forms of food. They cry for water.

Water is somehow the history of the world: in the Flood; in the passage of the Chosen People through the Red Sea; and in all journeys, discoveries and explorations. It is impossible to spoil water, for no matter how much filth you pour into it, you need only drop it on the earth and let it sink into the ground, and it will purify itself and return to you in the spring and fountain, as pure and virginal as it was originally created.

Indescribable as this essentially colorless, odorless, tasteless, and unshaped substance is, God lets it roam through our world in all manners and varieties so as to give interest and color and light to our thoughts and prepare them for the initial overture of salvation. A dehydrated mind cannot function physically, cannot think imaginatively, and cannot be saved in apostolic challenge.

“As the hart panteth after the fountains of water, so my soul panteth after Thee, O God!” (Ps. 41:2.)

Water supplies us with a whole reservoir of thoughts and words so that Christianity shall have a vocabulary which the world could never improve on. Water is the brook and the well and the spring and the fountain and the pond and the lake and the river and the gulf and the strait and the bay and the sea and the ocean. Yes, and water is the whirlpool and the eddy and the falls and the torrent and the geyser. It is surf, foam, breaker, wave, roller, brine, mist, dew. It is hail, snow, frost, slush, and sleet. It is ice, icicle, and iceberg; rainbow, cloud, and steam. The swimmer dives and splashes in it. The sailor travels on it. Water is what makes things damp, wet, and soggy; and it sprinkles the world, laves it, and rinses it, for there is never an end to what it can do.

Water is one of the world's greatest natural mysteries. And when God's only Begotten Son, Jesus Christ, entered our world to talk our language and take us on our own terms, He used as the first instrument of our sanctification that which was most natural for us to know and understand. He saw water all around us and did not despise it. He turned it into the child's sacrament, the same Jesus who said, "Unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven." (Matt. 18:3.) He took water and sanctified it with spiritual power. He transformed it into the sacrament of Baptism, by the union of water and the Holy Ghost.

When Christ died on the Cross, and the centurion pierced His side with a spear, there flowed out blood and water. (John 19:34.) All Christ's blood flowed out for our salvation. A little water followed, to indicate the simple requirement of Baptism. Imagine blood and water ever having any higher meaning in the whole of Holy Scripture than they have as they flow from the Sacred Heart of Jesus.

Saint John, the beloved disciple, was the one who saw this blood and water flow from the Heart of Our Saviour after He had died:

John 19:35. And he that saw it, hath given testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe.

It is the same Beloved Disciple who concludes his beautiful revelation from God known as the Apocalypse, with these words and so ends the whole of Holy Scripture:

Apoc 22:1. And he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb...

11. He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still...

14. Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15. Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

16. I, Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17. And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.

18. For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part

out of the book of life, and out of the holy city, and from these things that are written in this book.

20. He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.
21. The grace of our Lord Jesus Christ be with you all. Amen.



*An Angel Leading a Soul into Hell*  
by an unknown painter, c. 1500

## VIII

### The Fewness of the Saved

A priest is a man who, entirely independently of his merits and worth, is set apart for the teaching of the revealed truth of Our Lord.

As I, a priest, speak the Catholic Faith, I am not speaking it freely. I am not speaking of it, in doctrinal territories, as the fruit of my free speculation. There is some sense in which I freely choose to be the slave which I am to that Truth, but a Catholic priest, dressed in black, segregated by Holy Orders, his whole life dedicated to a commitment and a crusade, is free only to speak what Jesus Christ taught and what the Catholic Church has defined.

I am not going to depart from the teachings of Jesus Christ and the infallible definitions which safeguard those teachings, given to us by the Holy Roman Pontiffs of the Catholic Church, no matter how little it pleases people who, because of doctrinal weaknesses in their Faith, like to have religion an evasive, pushed-to-the-side, interfaith affair!

I have told you many times in Saint Benedict Center that one of the first things, after my ordination, that came home to me, and alarmed me, was the knowledge that a priest was going to have a hard time in America to tell the beautiful, simple, unchangeable truths of the Catholic Faith. This was made clear to me by the leisurely, almost effortless way in which among most Americans any utterance of the Faith from the mouth of a priest was detoured by way of being

“religious differences.” I was told, “We do not discuss religious differences.” Or, “We do not like arguments on the subject of religion.” Or, “We do not like to be disagreeable on the subject of God.”

One of the requirements of a priest is that he be a resistant person, and one able to clarify vision where it concerns the interests of men as they move towards eternity. Sometimes that will take a great deal of courage on the part of the priest because no priest likes to offend, or be stubborn, or over-insistent. A priest does not like to tell his listeners that the reason they do not have the Faith is because of their own bad will. And yet, if we do not say that there is in the world today bad will at the root of the evasion of Jesus and Mary, of the Catholic Faith, and of the Holy Father, then our cause is a lost cause, and we are not speaking the way Our Lord wanted us to speak.

Nothing can be taught, unless there is some good will in the hearts of the receivers. Our Lord made good will the crux of whether or not the truth was going to come home to the people who listened to Him. “They do not have the truth because they do not want to have the truth!” He said. “Neither will they believe, if one rise again from the dead.” (Luke 16:31.)

One of the experiences I have had during my life has been that of dealing with college men and women, and of being able to indicate to them that there was bad will in what was keeping them away from Our Lord and Our Lady. I listened to them for long, long months, and I knew then, as I know now, that the thing which kept every one of them from being a Catholic was bad will.

You may say that it is not nice to say “bad will.” Well, if you do not accuse them of bad will you are going to have to accuse them of things which I would not want to have said of me. I would rather have bad will than the things they are said to have. It is said that their lack of faith is due to background, environment, bad blood, bad digestion, ignorance, and so on.

Bad will, if I had it, I could change; but with those other things, I do not know how long it would take me to restore myself. If a man is bad willed, he can turn around and be good willed, when he realizes what is the matter with him, because the will is a spiritual faculty and what was bad will can become good will.

There is not a single person in the United States, who has the use of reason, who does not know that Jesus Christ is the crux of the whole world's salvation or damnation. There is not a person who does not somehow sense, in the depths of his mind, that the Catholic Church is the Church founded by Jesus Christ, and that it is, therefore, the true Church.

The call to salvation should not be an invitation. It should be a challenge! It should be a clarion call. "Listen! Do you want to be damned forever and abandoned by God, except for being kept in mere existence? Do you want to be put down with God's enemies? If you don't, listen to what I have to say!"

Damnation and salvation in the same utterance are what make a man realize what both these values mean. "Depart from Me, you cursed, into everlasting fire!" (Matt. 25:41.) These words of Our Lord's wake a man up! They make a man think in terms of his flesh and blood. Every man knows what fire is.

From Jesus we get both the call to salvation and the awareness of what it is. Jesus came to bring us the message of eternal life. To have a sure place as co-heirs to all the majesty and power of God for all eternity, as the adopted brothers of the Second Person of the Blessed Trinity, is what Christ promised to us. In comparison with the life prepared for us, everything in this world is mere triviality. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." (1 Cor. 2:9.)

To obtain salvation is the purpose of our life. This whole world was made by God from the very beginning to be a world in which Christian salvation is the challenge. Our Lord told His Apostles: "Go forth and *teach* all nations." Go forth and tell

them what you are to give them. Tell them what they should be looking for!

When Father Isaac Jogues came to the North American Indians, he did not say to them, “What are your wigwam wants?” He said, “Wigwams or not, *this* is what I tell you: You have had plenty of canoes floating on water. You have had falls and fountains, lakes and rivers, in your land. But I am going to make water do more than all your currents put together have done since they began flowing! The waters of Baptism which I will give you, will open for you the gates of eternal life!”

We should not be sitting around saying, “What is America looking for, peace of mind?” Peace of mind is not salvation! Peace of soul is not salvation!

“I am come to cast fire on the earth,” Our Lord said. (Luke 12:49.) “My peace I give unto you: not as the world giveth, do I give unto you.” (John 14:27.) “For I came to set a man at variance with his father, and the daughter against her mother... The brother also shall deliver up the brother to death, and the father the son...And a man’s enemies shall be they of his own household...And he that taketh not up his cross and followeth Me, is not worthy of Me.” (Matt. 10:21, 35, 36, 38.)

Do you call *that* satisfying a man’s wants?

A real Catholic says that the achieving of salvation is a victory, and the first victory that a man ought to be thinking of during the day. The one effort which a man ought to be making every moment of his life is toward the saving of his immortal soul. Everything else would take care of itself—sanity, certitude, marriage, children, vocation, employment—all would be beautifully taken care of, if the saving of his immortal soul were the first aim of every man.

A real Catholic says that the challenge of salvation is absolute, whether the statistics please you or not. Some statistics say that there are three hundred and seventy-five million Catholics in the world. I doubt if the number is that high, but by pushing

figures you might get within sight of it. When I was in the seminary, the conjectured number was about three hundred and thirty-five million.

Let us say that there are two billion people in the world. And let us suppose that the Catholics make a good one-sixth of the population. One-sixth of the world would be Catholic, therefore, and five-sixths of the world would not.

What is the matter with the five-sixths of the world who are not Catholic? Well, they have not the excuse in our own particular day that the challenge of the Faith was not put up to them, because the news of Saint Benedict Center has gone over the whole world! It is very well known that a Catholic priest was silenced and his followers placed under interdict for saying that there is no salvation outside the Catholic Church.

Just sheer obstinacy or stubbornness on a priest's part—on my part—in not being willing to obey a superior (if that were all there were to it), is hardly enough impact on news to have the ears of the world open with interest. Why are people in every country interested in Saint Benedict Center? I received a letter yesterday from Holland. Today I received letters from Ireland, from South America, Italy, Russia, Czechoslovakia, England, India.

We have had the *International News Service*, the *United Press*, the *Associated Press*, the *New York Times*, the *New York Herald Tribune*, newspaper reporters and feature writers from all over the United States, telephoning us, coming over to see us. What are they interested in? A priest's supposed disobedience? No!

They are interested in the fact that a group of hard-working scholars, laboring for nine years in the shadow of the most prestiged university in America—studying the Scriptures and the Fathers and Doctors of the Church—have put their finger on the thing that is causing the sickness of the world. People are excited about a group of Catholics who are giving a clear answer to a clear question! They know that those who cannot indicate where salvation is in clear reply, simply do not *know*

where salvation is! Saying first that there is no salvation outside the Church, and then adding that sincerity outside the Church is salvation within the Church, is the most diabolical double-talk ever uttered in the name of religious teaching!

I told you last week that the big hold-up question which I was given, with regard to the Church's doctrine on salvation, was: "There are, comparatively, so few Catholics in the world. Do you mean to tell me that five-sixths of the world, who are not Catholic, are going to Hell?"

It looks very bad for God, they say, if five-sixths of the world are not going to Heaven, and only one-sixth of the world is. And then I have to explain that that one-sixth of the world does not necessarily go to Heaven either, just because it is Catholic. A Catholic has a hard time to save his soul. It is not enough to be a Catholic to get to Heaven. One has to be a good Catholic.

Do I think *I* am going to be saved? I do not know for sure. I must measure up to the requirements for salvation. But I know for sure what these requirements are.

The first requirement is that I persevere in the Catholic Faith. This is the highest achievement a man can aspire to, and the highest favor God can bestow. No one can merit this great favor. One can only pray for it, while doing all in one's power to please God and to fulfill His commands.

It has been rumored that I have been telling those among whom I work that I, and possibly they, will go to Heaven, and that the rest of the world will go to Hell. That is not true. We are Catholics, not Calvinists. What I have been saying is that the majority of the world will not save their souls, and we hope and pray that we will not be part of that majority.

Pope Pius XII recently canonized a French priest who had died in disgrace. The priest was Louis-Marie Grignon de Montfort, who was ordained in 1700 and died in 1716, at the age of forty three. Saint Louis-Marie Grignon de Montfort was thrown out of every diocese in France. Bishop after bishop expelled him.

All his followers deserted him. The French Jansenists tried to poison him. Everywhere he went he was rebuked.

Saint Louis-Marie Grignion de Montfort has this to say concerning the number of those who are going to be saved: “The number of the elect is so small—so small—that were we to know how small it is, we should faint away with grief. The number of the elect is so small that were God to assemble them together, He would cry to them, as He did of old by the mouth of His prophet, ‘Gather yourselves together, one by one’—one from this province, one from that kingdom.”

If this declaration of Louis-Marie Grignion de Montfort’s is cruel, intolerant, bigoted, why was the priest who made it canonized a saint? And why are his ideas now given to Catholics in writings which they are permitted and encouraged to read?

Saint John Chrysostom said that very few priests are saved. Saint Teresa of Avila said that she saw souls falling into Hell like snowflakes. The Curé of Ars said that the number of those saved was as few as the grapes left on the vine after the pickers had finished their work!

Saint Augustine said: “Outside the Catholic Church one can have everything except salvation. He can have honor; he can have the sacraments; he can sing ‘Alleluia’; he can answer, ‘Amen’; he can hold the Gospel; he can have faith in the Name of the Father and of the Son and of the Holy Ghost, and preach; but never, except in the Catholic Church can he have salvation.”

If this was wrong doctrine, why do they keep Saint Augustine as a Doctor of the Church? Why do they celebrate his feast? Why do not the Liberals rub out his feast from the calendar?

That one statement of Saint Augustine’s alone lets you know that I am pointing towards what the Catholic Church has always taught. If people say that outside the Catholic Church there *is* salvation, they ought not merely to attack me and silence me, they ought to rip out Saint Augustine from the calendar of saints—or tell me where I have misquoted him.

A Protestant says it is easy to get to Heaven—just be sincere to anything. And Liberal Catholics are now saying the same thing!

I am telling you, my dear children, what the Holy Father will have to define *again*, and what is our Faith! I am telling you what the Liberal Catholics are keeping away from you. And I am telling it to you in clear challenge! A lot of crazy thinking is corrected by clear challenges! And I do not know any place where man goes wilder than when he starts to think incorrectly in religious territories.

Take this sort of reasoning, for example: A man says, “My religion, or an important part of it at least, is to respect your religion, regardless of what it is.”

Or, “I hold that Christ is Divine. If you say He is not Divine, I have respect for your belief.”

Do you not see that that is an awfully funny creed? I get into Heaven through Christ, and you get into Heaven without Christ! That is a strange division in a world in which we are meant to be one. In other words, I have Christ and believe He is God, but I cannot give Him to you, whom I love!

Do you really and truly believe that Jesus is God and that He is the Way, the Truth and the Life, Who leadeth all men into eternity?

Yes, you say.

Then how can you possibly be a friend to anyone unless your heart is constantly beating to give to him that Jesus Who is your God? Why give your friend your friendship, or your books, or let him play your victrola records, and not give him the belief in your heart?

Whoever says that he has Jesus Christ for his Saviour, and thinks that everyone else does not have to have Him as Saviour too, does *not* really believe in or love Jesus Christ!

What kind of Christianity is it where one-sixth of the world is being saved through belief in Jesus, and the other five-sixths is being saved by disbelief in Him?

A real Catholic fights for the preservation of Jesus and Mary. He says that his Blessed Mother, unless she is for everyone, could not possibly be the Queen of Angels, could not possibly be the Virgin of Bethlehem, could not possibly stand before the veiled faces of the Cherubim and Seraphim!

That is what Saint John Chrysostom says. And he is the great, golden-mouthed Doctor of the Church.

Liberal Catholics give us a very funny kind of God; a God Who, whatever reward He has waiting for us in eternity, is pretty clumsy in the way He is preparing us for it. He gave one sixth of us His Blessed Mother, one-sixth of us His Body and Blood to be our Food; and the other five-sixths He gave nothing to. He left them with only fine feelings about themselves, fine sayings from the Farmers' Almanac, fine platitudes directed towards the goals of indefiniteness. He gave them no Calvary, no Bethlehem, no Blessed Eucharist, no Sacraments, no Resurrection, no Assumption.

Just imagine Our Blessed Lady's Assumption into Heaven being for the encouragement of only one-sixth of the world, and the other five-sixths having to get in on a starvation diet!

You hear it said, "Father Feeny says that you have to be a member of the Catholic Church in order to be saved!" That is right. That is what I am saying. But it is made to sound as if I am the one taking the cruel position.

I am taking the *kind* position. Every man is kind when he is telling the full truth! And most especially is this so when the truth he is telling is eternal truth.

Either "No salvation outside the Catholic Church" means just that, or else let us throw in the one-sixth with the five-sixths and say that no one knows where we are going! And do not think that we are far away from that, right here in the United States, where the trend is to a religion of America, called for the moment, "Interfaith."

You know how many Catholics are losing their Faith because priests think that the one thing they dare not do is to be

challenging and preach the truth. There may be many things about me that annoy you, but one thing you have to admit: I am not trying to duck the issue. I am not giving you false leads. I am not saying, "Everything is going to be all right." I am not going to end up with impressive gestures, with Rotary Club Christianity, with Interfaith ideas.

There are three kinds of Communists: economic Communists, cultural Communists, and religious Communists. The least dangerous of these three is the economic Communist, the man who has no money. Then comes the cultural Communist, the man who has no values.

And finally, the most dangerous of all, is the religious Communist, the man who has no Faith and who wishes to share that lack of Faith with everybody.

It is this last form of Communism which has given rise to the movement known as Interfaith, which consists of a common denominator belief that leaves a Jew delighted, a Protestant contented, and a Catholic without an Apostles' Creed.

What we need is more courage. And more courage! And then more courage!

My dear men and women, I am not here to preserve a notion in religion, but rather to preserve the Faith for which the martyrs died, and the Faith which the Doctors taught. There is not a single saint I might pick up: Saint Bernard, Saint Cyril of Jerusalem, Saint John Chrysostom, Saint Teresa of Avila, who does not say all these things which I am telling you. If you doubt it, come and listen to me, and let me show you.

Please let me give you the Catholic Faith straight! Let me give it to you the way Jesus taught it, the Saints lived it, the Popes and Councils defined it. Simply, clearly, it is this: that unless you are a child of the Holy Father, and are baptized, and receive the Body, Blood, Soul and Divinity of Our Lord and Saviour Jesus Christ, you will not save your soul!

Unless you take the Blessed Mother of Jesus and recite the prayer the angel said to her, and unless “Jesus” is the sweetest name on your lips, and the thought of Jesus is always in your mind, you will not dwell in Heaven for all eternity.

My Blessed Mother, little Mary of Nazareth, to whom the Angel Gabriel appeared and said, “Hail, full of grace, the Lord is with thee; blessed art thou among women,” is the Mother of God. She is the Mother of the only God I adore. She is the Mother of my Emmanuel, and if her Child is not God, then I have no God to adore, and I refuse to take any other.

This world was given the first tangible hope it ever had, in Christmas. And I insist: If that little Jesus of Bethlehem is not God, and that little Mother, Mary of Nazareth, is not the Mother of God, then I am sorry, I just do not believe in God, and neither do you!

We were studying in class today the life and times of Saint Edward the Confessor, that beautiful English king who was noted for his love and reverence of Jesus, and who lived almost eleven hundred years after the birth of Christ, when the Norman kings came into England. And here is something to think about: As far apart as we are in time, if we got together tonight, Saint Edward the Confessor and I, we could talk the same Faith—Jesus, Mary, Joseph, the Holy Father, the seven sacraments, the forgiveness of sins. The very same utterance would be ours, however our styles of English might differ.

I know, and everyone else knows, that that is true. Those who do not hold the Catholic Faith do not even stick for five years to what they talk in place of it. Seventy million Protestants in the United States now do not believe in anything! Just imagine trying to defend that kind of thing!

The result is, thousands and thousands of husbands and wives, who do not even remotely worship the same God. The result is, hundreds and hundreds of boys and girls in love, who do not know even remotely what is the nature of their

eternal destiny. Imagine a boy making love to anything so frail as a girl, and not being able to offer her the Christian securities that God puts at his disposal. And then imagine death striking this young girl swiftly, and leaving her loved one never to know in his heart what her ultimate destiny has been!

The first time that I administered the sacrament of Baptism was in the middle of a river, in the middle of a New England winter. I was told, on my way to hear confessions in a parish close to Boston, that a boy had just fallen through the ice in a river nearby. I ran to the place where he was last seen. Someone had called the Fire Department, too, and so a fireman and a priest went out together on the ice to look for the boy in one of the holes in the ice-covered river.

We found him, and pulled him out. And I baptized him conditionally. Later I learned from his mother that he had never been baptized, and that she was pleased with what I had done. She said it was the only hope left to her concerning him.

May I say that the Catholic Faith is available to every country in the world: to Norway, Sweden, Denmark, India (some Catholic Indian girls have come here to Saint Benedict Center, descendants of the converts of Saint Francis Xavier), China, Japan, Java, Cuba, South America, Canada, and so on.

I always wonder how anyone studying American history could fail to notice—supposing he were just interested in knowing the plain, historical facts about Columbus—that one of the islands Christopher Columbus discovered he named “San Salvador.” San Salvador means Holy Saviour! Why would not a person ask himself about that? Why was the first-named island in the new world called Holy Saviour Island?

Columbus crossed the ocean on a boat named “The Santa Maria.” Is a girl, Mary, remembered from the first century up to 1492 a hard girl to find out about? Is there any information about the Blessed Virgin Mary, the Mother of God, a man in the United States could not get in case he wanted to know?

How much does any American student read about Our Blessed Lady?

Suppose a man were just poetic, artistic. It would be nice to know, would it not, what kind of a girl the greatest painters in the world were painting, or the greatest musicians were writing songs about? Is that not so? Especially when you see and read of the horrors, brutalities, scandals that go on night and day in every city of the United States, in all our dives and brothels, in all our lack of respect for woman, and in all the condescension of people who look down on her.

If my Blessed Mother is not for everyone I meet, she is not for me. If my *Hail Mary* is not mine to give you too, whoever you are, then I do not have a *Hail Mary*. And the thing is finished if our Holy Father the Pope, the most visible leader of religion in the world today, is not necessary, as Christ's Vicar, for every man's salvation.

When the atomic bomb comes, do not dare to go before God and say that a Catholic priest did not tell you the message of salvation! I have given it to you as clear as crystal, and there is no way in which you can squirm out of it.

If you want to know what the Catholic Faith is—now that you have had brought home to you its necessity for salvation—I will take time and patience to teach you every bit of the beauty of Christianity.

The hard fact of the matter is, my dear children, that if five sixths of the world do not find the Catholic Faith it is because five-sixths of the world would not take it even if it were given to them. If they will not take it in the green wood, they will not take it in the dry!

If *you* will not take it as I give it to you tonight, what chance have I with the Zulus?

If *you* will not take it in Cambridge, what chance have I with the native on the desert island?

Before I close, I would like to dwell for a few moments on the feast of today.

This washout of a world had in it one sublime success. Quantitatively, the world did not give much to God. But in quality, it gave Him a girl so transcendently beautiful, so responsive to the slightest wish of His heart on any and every term, that she was worthy to be called His masterpiece of creation.

She is higher than all the angels. She is alone in her singular, solitary beauty. She is the Daughter of God the Father, the Mother of God the Son, and the Spouse of God the Holy Ghost. She is the Mediatrix of All Graces, the little Gate of Heaven for the boys and girls, men and women, who want to be human on Sacred Heart terms.

I have no words adequately to eulogize her. I have, however, one small message in terms of the visibility of God's covenant with man that will touch her feast of today.

This is the feast of the Immaculate Conception. It is not the feast of the Immaculate Creation, though Our Lady's soul was created by God's power and love. It is the feast of the Immaculate *Conception*. This feast commemorates the first instant that this child, privileged above all creatures, began to be in the womb of Anna, her mother.

I cannot think of anything less visible—as the word *visible* has display value, exhibition value, publicity value—than a tiny, infinitesimal girl, dwelling in the womb of her mother. But because this is the seed of the visibility she will have, and the visibility she will give her Son; because visibility has now become, and will grow and move and be born into the world; because flesh and blood will be the Queen of the Angels: this is the feast of the Immaculate Conception!

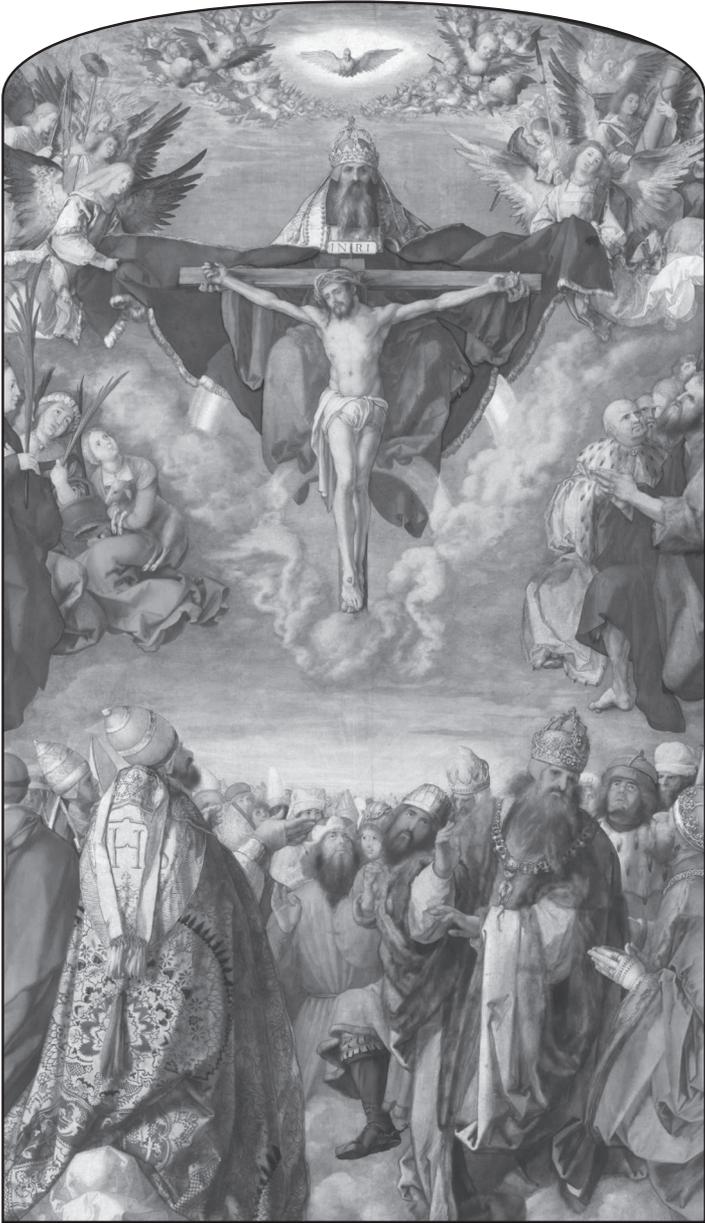
She is infinitely close to an angel, she is so almost non-material, this little Mary who, immaculately conceived, has just begun to be. But she is infinitely far away from an angel also, in that she is a human child. Maybe only the angels could see her, with angelic brilliance. Anna herself did not know, as she breathed and walked and slept.

But God knew!

A silent child was in the womb of Anna; a child who was to move into the world, and who was to be the visible Queen of Heaven and Earth.

It is for the safeguarding of her that we are dedicated in the Catholic Church. To the little visible girl, and her little visible Child.

Her orbit went from the Immaculate Conception, in Nazareth, to her Coronation, in Heaven. On this day, in her infinitesimal smallness, I, priest of her Son, greet her: the one complete success in human creation; Our Life, Our Sweetness, and Our Hope!



*Adoration of the Trinity*  
by Albrecht Dürer

## IX

### In the Presence of God

**I**n this life we can have perfect joy, because joy comes from giving, and there is no greater One to Whom to give than God, and nothing more we have to give than ourselves.

In this life we cannot have perfect happiness, because happiness comes from getting, and what God has to give us in full, He is reserving for the life to come, when all His glory shall be revealed to us.

When we go to Heaven, and have perfect happiness along with our perfect joy, we will no longer distinguish between them, as happiness and joy. Our giving and our getting will be as undifferentiated as God's attributes are in His nature. We will be both giving and getting in the same eternal rapture. Our joy and our happiness will be one. "As the Father and I are one, you and I shall be one," said Our Lord.

Although we can have perfect joy in this life, there is some sense in which this joy is deficient—not because it is not perfect joy, but because its partner, perfect happiness, is still withheld from it.

And now I will tell you my most innocent priestly secret: Although we cannot have perfect happiness in this life, we can have a foretaste of it. And the place where this foretaste occurs is in the presence of the Blessed Eucharist.

We are meant in the presence of the Blessed Eucharist to taste, ahead of time, the beatitude prepared for us in the Beatific Vision. If, when we visit the Blessed Eucharist, we do not sense

this happiness, we must not be discouraged. But we must know the right reason why.

The reason for our not being rapturously happy in the presence of the Blessed Eucharist is not because Our Lord cannot yet be seen! Thousands of things we see with our eyes, and what happiness do they give us? We should be able to see through the appearances of bread and wine with the eyes of faith. We should be able to glimpse the happiness awaiting us in vision as it now entices us through faith. If we do not feel *any* of this happiness, or *any* of its enticements, even by foretaste, it is because our faith is weak, not because perfect happiness is not there in our company.

What shall we do to attain this foretaste of beatitude, in the presence of the Blessed Eucharist? We must remember in all humility that the things to which our memory and our mind and our will and our tastes and our desires have heretofore been put, were the wrong things. Our minds, antecedent to coming to this great mystery of Faith, were occupied with the wrong objects, and in the wrong methods, and for the wrong reasons. We have been remembering things we should not remember, willing things that never should have been willed, having tastes that should not have occurred within us.

Our lonelinesses, our longings, our nostalgias, our melancholies, have all been for the wrong reasons. We must therefore yield all our powers to Jesus in the Eucharist, and let Him transform our powers for new purposes. We must not kneel in front of the Blessed Eucharist and start examining the deficiencies of our own characters, or try to belittle the generosity of Jesus by saying that realizations of love of a mystical kind were never meant for us.

We should say to Jesus, as Saint Ignatius said to Him, "Take and receive, O Lord, my liberty. Take all my will, my mind, my memory." We should be transformed into adoration of the Word made flesh Who dwells amongst us.

Everyone realizes that love is the greatest enterprise there is in this world, and that true human love is a matter of flesh and blood. No one can ever love for long without pointing to his heart, the great central terminal of flesh and blood within our breasts. Just because human love has been abused, and because most of it which we know has either been sinful or perverse, we should not try to keep it from being a goal of our hearts at their best.

If we do not find what human love at its most intense pitch means, when we are in the presence of the Flesh and Blood of Jesus, then we are bound to go to the romantic adventures of a wicked world to find out what it was not meant to be, and to learn how deep and diabolical can be our disillusionment.

There are some snobs, pretending to be saints, who wish to play safe with flesh and blood. Because its dangers are so many, they wish to avoid incarnational love entirely. This is not what the Blessed Eucharist was given us for.

Saint Margaret Mary was a Visitation nun, in the seventeenth century, who could not pray. She used to sit in chapel, full of distractions. She found the hours of prayer long ones. When visiting Our Lord, she was aware only of her own doubts and her own discomfitures. Our Lord flared out through the hidings of bread and wine, one day, and asked her to give Him her heart. He offered her His Heart in return. He told her to keep coming to see Him, and that some day His Sacred Heart would be entirely hers. From then on, Saint Margaret Mary could not be torn out of chapel, as long as Our Lord was there.

The Little Flower of Jesus said that the books about love which she read gave her a headache. It was only Love's Presence in the Eucharist that consoled her, and Love's silences that became her song.

If the Word became flesh and dwelt amongst us, then we must love Jesus as flesh and blood. Tell me what the phrase "dwelt amongst us" can mean more perfectly than His abiding Presence in our tabernacles? If, when we kneel before Him in Eucharistic

Presence, we are not flooded with an incipient happiness that exceeds any this world can offer, and of any kind, the fault is ours. The fault is ours to admit, not to analyze. And the fault is ours to correct, by simple apostrophes. "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you." (Matt. 7:7.)

One more thing, as a priest, I would like to say. The greatest prayer Our Lord gave us is the well-known "Our Father Who art in Heaven." This supreme petition is for Bread. That same Bread which Matthew calls "supersubstantial bread" and Luke calls "daily bread" is the Bread the priest is looking at in the middle of the Canon of the Mass, at the high point, between the Consecration and the Communion, just after the utterance of the great "Amen."

The priest is required to have his eyes fixed on the Sacred Host as he utters the words: "Give us this day our daily bread." In a High Mass, the priest is required to sing this *Our Father*, to let his children know its supreme purpose, as our Holy Mother the Church protects it.

The *Our Father* is the prayer that the Blessed Eucharist be given to us daily. The Blessed Eucharist is the only petition in terms of a definite object that the Lord's Prayer contains. Saint Jerome tells us that Our Lord Himself commanded the Apostles to put the *Our Father* in its sublime position in the Sacrifice of the Mass.

To take this *Our Father* out of the Canon of the Mass, as the Liberal Catholic clergy of our day are doing, and recite it with Protestants who minimize it in terms of their added ending: "For Thine is the kingdom and the power and the glory," is blasphemy.

To refuse to say the *Our Father* as the Liberal clergy also do when they join with Jews in Brotherhood organizations or Good-Will movements apart from "Thy will be done on earth as it is in Heaven," is infidelity.

And these are two of the reasons why I, a beleaguered priest, am trying to raise my voice, in the United States of America, to shout and sing the true *Our Father* the way it was spoken on the Mount of the Beatitudes, and the way it is sung in the Canon of the Mass.



An image of the Our Lady of the Miraculous Medal  
from Our Lady of the Miraculous Medal Church, NJ

## X

### Our Lady's Fullness of Grace

And now I speak to you a profound and reverential thing. I say it with the deepest humility in my heart and the deepest reverence in my mind, and I hope the deepest courtesy in the words in which I say it.

What I say is this: The Blessed Virgin Mary, the Immaculate Mother of God, was baptized by water; and had to be baptized in order to be saved.

Our Lady was redeemed in her own special way. She was preservatively redeemed. From the very first instant Our Lady entered existence, she entered it as a justified child. The stain of original sin had never been allowed to touch her because of the foreseen merits of Christ, her Child. She was not only a just maiden, she was highest of all the just. The angel called her "full of grace." And the angel said, "The Lord is with thee." (Luke 1:28.)

But it was not enough, even for the Blessed Virgin, to have been preservatively redeemed and kept free from the stain of original sin. Her Child was her Saviour, and she had to share in the fruits of salvation which it was His to bestow.

Our Lady was redeemed before Our Saviour came, because in God's plans it is not needful for the Redeemer to have come in order for one to be redeemed. Redemption is awarded in view of the price the Redeemer is *going* to pay, in case He has not yet come, or *has* paid in case He has come. The just souls in the Old Testament, therefore, could be justified by believing in the

Redeemer to come. They could be justified before the Redeemer came. But they could not be saved until He came.

Salvation is another grace beyond the grace of Redemption. Salvation requires the Saviour *to have come*.

Let me put it in this simple way. A man could be born in original sin, then be redeemed by sanctifying grace, then fall out of the state of sanctifying grace, and then go to Hell. It could then be said of this man that he was created in the state of original sin; that he was then redeemed; and that he was afterwards damned. To be redeemed, therefore, and to be saved are not one and the same thing. Many souls, once redeemed, are now damned; Judas Iscariot, for instance.

Q. Did Christ redeem the whole world?

A. Yes, Christ redeemed the whole world. That is to say, He paid a price large enough to redeem the whole world. But the fruits of this Redemption were not applied to all souls. The fruits were theirs for the asking but they would not ask, and so they did not receive.

Q. Were the fruits of Redemption ever applied to some souls who are now in Hell?

A. Yes. Some souls benefited by the fruits of Redemption, entered the state of justification, lost it by mortal sin, died in that state and went to Hell. Therefore, it is true to say that many of the redeemed are now in Hell.

Q. Did Christ save all men?

A. Christ did not save all men. Christ died for their salvation, but most men refuse to be saved.

Q. Does not Christ wish all men to be saved?

A. Yes. Christ wishes all men to be saved and to come to the knowledge of the truth. (1 Tim. 2:4.) This is called the “salvific will of Christ.”

Q. Does Christ wish men to be saved without coming to

the knowledge of the truth?

A. He does not! This is *not* the salvific will of Christ.

Q. Are there any of the saved now in Hell?

A. No!

Q. I repeat, are there any of the redeemed now in Hell?

A. Yes!

Q. Does this make clear to us the distinction between Christ Our Redeemer and Christ Our Saviour?

A. It most certainly does.

Everyone must now see that salvation is a step beyond Redemption. Everyone must now see there are very good reasons for calling Our Lord both Our Redeemer and Our Saviour.

If anyone shall say to me, why did Our Lady need to be baptized if she was conceived without the stain of original sin, I shall ask in reply, why did John the Baptist, who was sanctified in his mother's womb, need to be baptized in order to be saved?

"I ought to be baptized by thee," Saint John the Baptist said to Jesus, "and comest thou to me?"

"Suffer it to be so *now*," Jesus answered him. "For so it becometh us to fulfill all justice." (Matt. 3:14,15.)

Was John the Baptist baptized? Of course, he was baptized, else why did he say, "I ought to be baptized by Thee"? Holy Scripture goes out of its way in the lesson of John the Baptist to teach us that even a child sanctified in his mother's womb, the first fruits of the Redeemer already come, needed also to receive the waters of Baptism so as to be saved.

One needs to receive the waters of Baptism even if one be John the Baptist. Our Faith tells us this innocently and clearly. And the great Doctors of the Church, including Saint Jerome and Saint John Chrysostom, positively affirm it to be so, and go out of their way to tell us that John the Baptist was baptized by Jesus.

What then was the superiority of John the Baptist's justification over ours?

*He* was justified before he was born.

And what is the superiority of Our Lady's justification over Saint John the Baptist's?

She, our Immaculate One, was justified the moment she was conceived.

When Our Lady journeyed down the hill country to visit her cousin Elizabeth, it was then that John the Baptist, the child of Elizabeth, leaped in his mother's womb. Why did he leap? It is true he was sanctified the moment Our Lady with her Divine Child entered his house. His sanctification we must attribute to the presence of Jesus. But my question is: Why did he leap?

Saint John the Baptist leaped because he was not only John, the child. He leaped because he was also John, the Baptist! He leaped because he was in the presence of the most beautiful creature on whom the waters of Baptism were ever going to be bestowed for purposes of salvation.

Saint John the Baptist leaped because he was in the presence of the Mother of God, who was sinless from the first moment of her conception; who was full of justification; who was full of grace! John leaped in his mother's womb because he was the flesh and blood precursor of Jesus Christ, the Saviour of the world, the Saviour even of the Just—the Saviour even of the Queen of the Just! He knew by some mystical insight the purposes to which the waters of Baptism were going to be put when they were poured on the head of the future Queen of Angels.

We know that were it not for the presence of Jesus in Mary's womb, her journey down the hill country and into the house of Elizabeth would have no efficacy on its own. We know well that the sanctification of the infant in Elizabeth's womb was due to the Divinity of the Child tabernacled in the womb of Mary. But neither God the Father in Heaven, nor mothers like Elizabeth on earth, distinguish with too much precision between a woman and a child when the woman is with child.

Elizabeth did not cry, "Whence is this to me, that *my God* should come to me?" She cried, "Whence is this to me, that the *mother* of my Lord should come to me?"

Not even Mary's entrance through Elizabeth's door sufficed for the sanctification of the Precursor. Our Lady's footstep and voice *both* were needed, for Saint Luke tells us that it was when Elizabeth heard the salutation of Mary that the infant leaped in her womb:

Luke 1:41. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.

And Elizabeth was filled with the Holy Ghost:

42. And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me?

44. For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.

Our Lady, herself, when she answered Elizabeth, admitted the distinction between justification and salvation. And this is the point which I am trying so hard to make for you, dear children of Saint Benedict Center, so as to preserve your Faith. Our Blessed Lady said, in the very first words of her *Magnificat*: "My soul doth magnify the Lord." (Luke 1:46.) And well might she say this, because she was in the state of sanctifying grace, where magnifying the Lord is the soul's privilege.

But Our Blessed Lady immediately added: "And my spirit hath rejoiced in God my *Saviour*." (Luke 1:47.) Why does Mary call Jesus her Saviour? Why does she need a Saviour? As her Redeemer, what justifying grace has He denied her? If being in the state of justification is sufficient for salvation, why does Our Lady call her Child her Saviour?

When the angel hailed Mary as full of grace, her Divine Child had not yet been conceived. The Saviour was not yet in our world. And she was full of grace. Why did Mary need a Saviour?

The answer is, because the waters of Baptism, which her Son would give, were necessary for her—not as redemption from original sin since she had already been preserved free from the stain of original sin—but to open for her the gates of the Kingdom of Heaven. The King must enter first, and the Queen must enter on the King's sacramental terms.

Likewise we know, from the structure of all sacramental theology, that no one, not even the Blessed Virgin Mary, could be entitled to receive the Blessed Sacrament until the waters of Baptism had been received. Baptism is not only the closing of the old life—for which it was not needed in the case of Mary—it is the opening of the new, for which, even in her, the unique case, it was needed.

When Jesus was about to die, He handed over the care of His Blessed Mother to a newly ordained priest, a beloved Apostle, raised to the sacrament of Holy Orders the night before. It was the privilege of this great Apostle, Saint John, to be Our Lady's priest, her Mass celebrator, from the day of Christ's death to the day of her own death, at the age of seventy-two.

Every morning when Our Lady went to Holy Communion she received back into her body the Flesh and Blood she had once given to be assumed into the sanctity of the Second Person of the Godhead. This Flesh and Blood, as it came back to her at Holy Communion time from the hands of one of Christ's priests, gave her sacramental grace even though she was full of grace as it came. She was filled up and flowing over, and from her abundance we have all received.

No one, not even the Blessed Virgin Mary, can validly receive the sacrament of Holy Eucharist until he has been first baptized with water.

This is not my arrangement. This is the will of God. And the first one who would want to observe it in sacramental and divine importance would be the Handmaid of the Lord, whose delight it was to say, "Be it done unto me according to Thy word." (Luke 1:38.)

Let me pause here, then, and repeat for you, with complete awe, the necessities imposed on the humility of Our Blessed Lady so as to enable her, the sinless one, immaculately conceived, the virginal Mother of God's own Son and the virginal Spouse of the Holy Ghost, to enter the Kingdom of Heaven as the crowned Queen of the Angels along with her risen and ascended Son.

"He hath regarded the humility of His handmaid," Our Lady said. (Luke 1:48.) Let me mention the exalted reason for this humility. This most justified creature, this girl full of grace, this perfection of all creaturehood—of whom the angel could say, "The Lord is with thee," without any equivocation—even in her sanctification owed the salvation of her soul and body to her Son, Who did not cease to be her Saviour.

Our Lady did not need to be baptized so as to get rid of the guilt of original sin. The guilt of original sin she never had. She was preserved from it. And that is why she is said to have been immaculately conceived.

In 1854, Pope Plus IX infallibly defined that Our Lady was immaculately conceived. Four years later, in 1858, she appeared to a little French girl, in the southern part of France, and improved on this definition in her own charming and personal way. Our Lady did not say to Bernadette, "I was immaculately conceived." She said, "*I am the Immaculate Conception.*"

The two requirements, then, for the Mother of Jesus to be crowned as the Queen of the beatified, were: that she be baptized by water for the salvation of her soul, and that she receive the Flesh and Blood of her Child in the Holy Eucharist, for the salvation of her soul and of her body.

These two sacraments were administered to Our Lady. And surely a third, the sacrament of Confirmation. And so in

soul and body, she was assumed into Heaven and crowned in the great Palace of Salvation, in its highest Throne Room, in the seat reserved for the Queen.

“Hail, full of grace,” was the greeting of the Angel Gabriel to her in her perfect state of justification. “Hail, Holy Queen,” is what she is called in Heaven, in her state of perfect salvation.

Would you like a summary of things implied so far, stated in clear catechism questions? I will give it to you:

Q. What do we mean by Our Lady’s conception when we are using the title, *The Immaculate Conception*?

A. We are referring to Our Lady as conceived in her mother’s womb, not to Our Lady’s conception of Jesus, in her womb.

Q. Why is Our Lady called the Blessed Virgin? Is it because she was both blessed and virgin?

A. It is rather because she was blessedly virginal; because she was fruitful as a virgin, fruitful with a Divine Child. It is because she was maternally virginal; or better, it is because she was the Virgin Mother.

Q. Which was the greater gift to Our Lady, to be immaculately conceived, or to be the virginal Mother of God?

A. To be the virginal Mother of God.

Q. Why was she immaculately conceived?

A. Because one day she was going to be the virginal Mother of God.

Q. Would Adam’s children have been immaculately conceived if he had not eaten the forbidden fruit?

A. Adam’s children would have been conceived in the state of grace, but there would be no reason for referring to this as immaculate conception.

Q. What warrants our calling Our Lady’s conception in

the state of grace an immaculate conception?

A. Because a conception in the state of original sin was due Our Lady, provided she had not been preserved from it.

Q. Would it be all right to say Our Lady was conceived apart from original sin?

A. Not precisely.

Q. How, therefore, is it best to put the doctrine of the Immaculate Conception?

A. It is best to say that Our Lady was conceived *without the stain* of original sin.

Q. Were some of the effects of original sin endured by Our Lady?

A. Yes. The fact that Our Lady could die, for instance, or could suffer, or could know sorrow, or had to eat bread by the sweat of her brow, were all external effects of original sin which she had to suffer.

Q. What effect of original sin was Our Lady spared from?

A. The internal effect of it, namely, the guilt of it in her soul. Indeed, she was also freed of the effects of concupiscence and of power to contract sickness, as special embellishments of her beautiful, sinless spirit, and as special honors to the flesh and blood from which the flesh and blood of God were to be taken. But Our Lady could be tired. She could be lonely, and hungry. She could weep, and be hurt. She could have been killed, had anyone tried to harm her. And, finally, Our Lady could die. She did die. Thanks be to God's preservative power, her flesh never knew corruption in its brief visit to the grave.

Q. On which side of the picture do you put Our Lady; with God, or with man?

A. I put Our Lady with man. Our Lady is not God.

Q. Is she as powerful as God?

A. By nature, no; by grace, yes; for she is Virgin Most Powerful. She said: "He that is mighty hath done great things to me; and holy is His name." (Luke 1:49.)

Q. Why, therefore, is Our Lady, Virgin Most Powerful?

A. Because God has so willed it.

Q. Did God *have* to will it?

A. No!

Q. Why did He will it?

A. He willed it because He willed it. And no one dares ask Him why, who knows Him to be God.

Q. Is God powerless to unwill that which He has already willed?

A. Yes. God is powerless *now* to do so. And powerless by His own Divine choice.

Q. Does not this make God's omnipotence innocently attractive to us, to say it is put in the keeping of one of our children?

A. It makes Him infinitely lovable, and on our own terms.

Q. Do we love God more with Mary or without her?

A. Without Mary, none of us would love God. We would reverence Him, and fear Him; but we would never speak to Him as Our Father; never ask Him for His Divine Child as our daily Bread; and we would never say, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

Q. Is Our Blessed Lady the mediator between God and man?

A. She is not. There is only one mediator, and He is Christ, Our Lord.

Q. What do we mean by calling Our Lady, "Mediatrice of All Graces"?

A. We mean that all the graces that the Mediator won for us, including the grace of Himself as our

Emmanuel, are put into Our Lady's keeping. They receive these graces to whom Our Lady gives them; and they are refused these graces from whom she takes them away.

Q. Why was the dogma of the Immaculate Conception defined so late?

A. Because it is not the Immaculate Conception of Our Lady that the heretics who hate Our Lady are most interested to attack.

Q. Are the heretics not interested in making Our Lady a sinner?

A. No. They are not. They are content to let her be called sinless, provided they can say she was not a virgin.

Q. What is the Protestant phobia with regard to Our Blessed Lady?

A. Her virginity.

Q. Will some of the heretics admit her to have been a virgin for a while?

A. Yes, provided you acknowledge that she had other children besides Jesus.

Q. Is the Blessed Virgin the main hatred of the Protestants towards the Catholic Church?

A. No. The Protestants' main hatred in the Catholic Church is the Blessed Eucharist.

Q. How did the Protestants in their prayers, insidiously attack the Blessed Eucharist?

A. By destroying the intimate, Eucharistic, petitional meaning of the *Our Father*. They also added a dismissal phrase at the end of it, to wit: "For Thine is the kingdom and the power and the glory forever."

Q. Have the Protestants come out lately with a new Bible?

A. Yes. They have just come out with a new Bible. It is called the *Revised Standard Version of the Bible*, and

it is the largest financed publication of the Holy Scripture ever made under heretical auspices.

Q. Does the revised Protestant Bible ease up at last on the *Our Father*?

A. Yes, it does.

Q. How?

A. By taking out the spurious final phrase, "For Thine is the kingdom and the power and the glory forever."

Q. But was not that the most important phrase in the *Our Father* in the way the Protestants said it and sang it up until now?

A. Yes; it was.

Q. Have the Protestants tampered with other phrases in the Bible?

A. Yes. A notable example is their rendering of the famous Christmas message uttered by the angels: "Peace on earth to men of good will." (Luke 2:14.)

Q. How did the Protestants phrase this message of the angels?

A. Their old Bible recorded it: "Peace on earth, good will to men."

Q. How does the new, revised version of the Protestant Bible record this message?

A. The new, revised edition of the Protestant Bible has changed the angels' message into: "...and on earth peace among men with whom he is pleased."

Q. Is it not true that now the Protestant *Our Father* is the same as the Catholic *Our Father*?

A. It seems to read the same.

Q. Can you explain this capitulation on the part of the Protestants?

A. Yes. They are launching an attack on the Blessed Virgin Mary. And they want the interfaith clergy of the Catholic Church in the United States not to notice it.

Q. How are they distracting the American Catholic hierarchy from the tricks they are playing with the Word of God?

A. By changing the erstwhile Protestant *Our Father* into the Catholic version, and by easing up on the alteration they made in the message of the angels to the shepherds at Bethlehem.

Q. Will the Catholic Bishops of America be pleased with this concession on the part of the Protestants?

A. They will be very pleased, and will express their pleasure many times in the newspapers.

Q. And now, having let up on the *Our Father*, where does the new Protestant Bible deal its blow?

A. At the *Hail Mary*.

Q. At the *Hail Mary* directly?

A. No. They decided that would not be prudent at this time.

Q. So, where do they deal their blow, aimed to destroy the value of this prayer?

A. At the Prophecy of Isaias, in the Old Testament, which declares: "Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel." (Isa. 7:14.)

Q. What do the Protestants now call this virgin whom Isaias foretold?

A. They call her "a young woman."

Q. And how do they now put it?

A. "Behold a young woman shall conceive, and bear a son, and his name shall be called Emmanuel."

Q. Is that the end of the *Hail Mary*?

A. Yes, and the end of Isaias, and of Emmanuel, and of the fruit of Mary's womb, and of the Bread of Life. It is the *Our Father* and the *Hail Mary* given the American Protestant brush-off in one well-studied blow.

Q. What phrase do the Protestants most hate in the *Our Father*?

A. "Give us this day our daily bread."

Q. What phrase do they most hate in the *Hail Mary*?

A. "Blessed is the fruit of thy womb."

Q. Who is meant in both these phrases?

A. Jesus.

Q. Whom do the Protestants hate in the *Our Father* and in the *Hail Mary*?

A. Jesus. He is the "supersubstantial bread" of the *Our Father*. (Matt. 6:11.) He is the "blessed fruit" of the *Hail Mary*. (Luke 1:42.)

Q. They protest they do not hate Jesus!

A. I have clearly known and shown that they do.

Let us consider for a few moments the *Our Father* and the *Hail Mary*. I think you would say that the *Our Father* and the *Hail Mary* are the two most common prayers on the lips of Catholics throughout the centuries.

The *Our Father* is said to the hiddenness of God in Heaven. And the *Hail Mary* is said to the hiddenness of God in a girl on earth: "And blessed is the fruit of thy womb, Jesus."

In the *Our Father*, you cannot see God the Father in Heaven, and in the *Hail Mary* you cannot see God the Son on earth. Both of these prayers are sublime prayers of sheer faith.

Do you think it an accident that these are the prayers the Church has made the very substance of its invocation throughout the centuries? If we think a little farther, we might also say that God values more what we can see with our inner vision than what we attest to from what He has given us through our outer senses. Or, rather, let me put it this way: He would rather have us know Him through the genius and love and warmth and generosity and keenness of our inner vision, than He would reveal Himself to us. "Because thou hast seen Me,

Thomas, thou hast believed: blessed are they that have not seen, and have believed.” (John 20:29.)

You know that the whole rest of your eternity, once you have finished this life, is going to be blistering with things being revealed! Eternity is going to be complete vision. Vision takes over and nothing else remains. There is no more darkness. There will be the whole blazing Godhead—the whole burning aeons of eternity.

We have our few little years now in which we grope our way towards this eternal life, earning our way to it. God gives us a little help, and He loves it when we walk a little farther ourselves.

We could never merit eternal happiness. We could never fully earn our way to the Beatific Vision. But God is very anxious to make it a just reward. He wants to make it something we are entitled to.

There are parallel passages in the *Our Father* and the *Hail Mary* which are very much alike. Do you not think so? We say to Our Father Who is in Heaven: “Hallowed be Thy name, Thy kingdom come, Thy will be done, on earth as it is in Heaven...” That is what we say to Him in praise. The rest of the prayer is petition.

We say to Our Lady, in the *Hail Mary*: “Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb...” That is what we say to her in praise. The rest of the prayer is petition.

How close must be Jesus and Mary, when the arch-prayer of all the prayers offered to Mary is the prayer made of her before she even showed us Jesus! When there was only one pair of eyes to look into with physical sight, and a little baby hidden, to be seen only by faith!

You might say, “Well, not too much faith would be required after a while, Father, for the little mother obviously was with child.” Yes, but you would have to believe on faith that this was a Virginal Mother, that she was the Spouse of the Holy Ghost,

and that dear Saint Joseph was not the father of the Child. Do you not see that?

That is the foundation of all Christianity! So much does Christianity rest on that foundation that if you are not prepared to go and love Jesus in the womb of Mary, you might as well leave Christianity. If you just take over Jesus in His later years, when He was a teacher and said fine things that ought to be remembered—fine Christian principles for the world—it would be much better not to take Him at all. That is farthest away from the way true Christianity has remembered Him all through the centuries.

True Christianity has looked into Mary's eyes, and adored the Jesus it could not see. It has adored Jesus when Mary was breathing for Him, nourishing Him with her blood; when her footsteps were the advance of the Second Person of the Blessed Trinity! Her sleep was His sleep! Her rest was His rest! Her fatigue was His fatigue! Her mountain climbing was God ascending! Her descent into a valley was God lowering Himself into the depths of His own world! When Jesus and Mary were one heartbeat and one blood stream!

*That is where we say the Hail Mary.* If that is not true, the whole first chapter of Luke is wasted. Holy Scripture entrusts itself to the clarion call of a loving mind. "Blessed are the clean of heart: for they shall see God." (Matt. 5:8.) Blessed are those who want to find God, for here is where they will find Him!

You will not find Jesus in treatises on Christ. You will not find Him in Mauriac's *Life of Christ*, or Papini's *Life of Christ*, or Fulton Oursler's *Greatest Story Ever Told*. This last is a conceited, proud performance which is full of heresy. Neither will you find Jesus in Karl Adam's *Spirit of Catholicism*, or in Fulton Sheen's *Peace of Soul*.

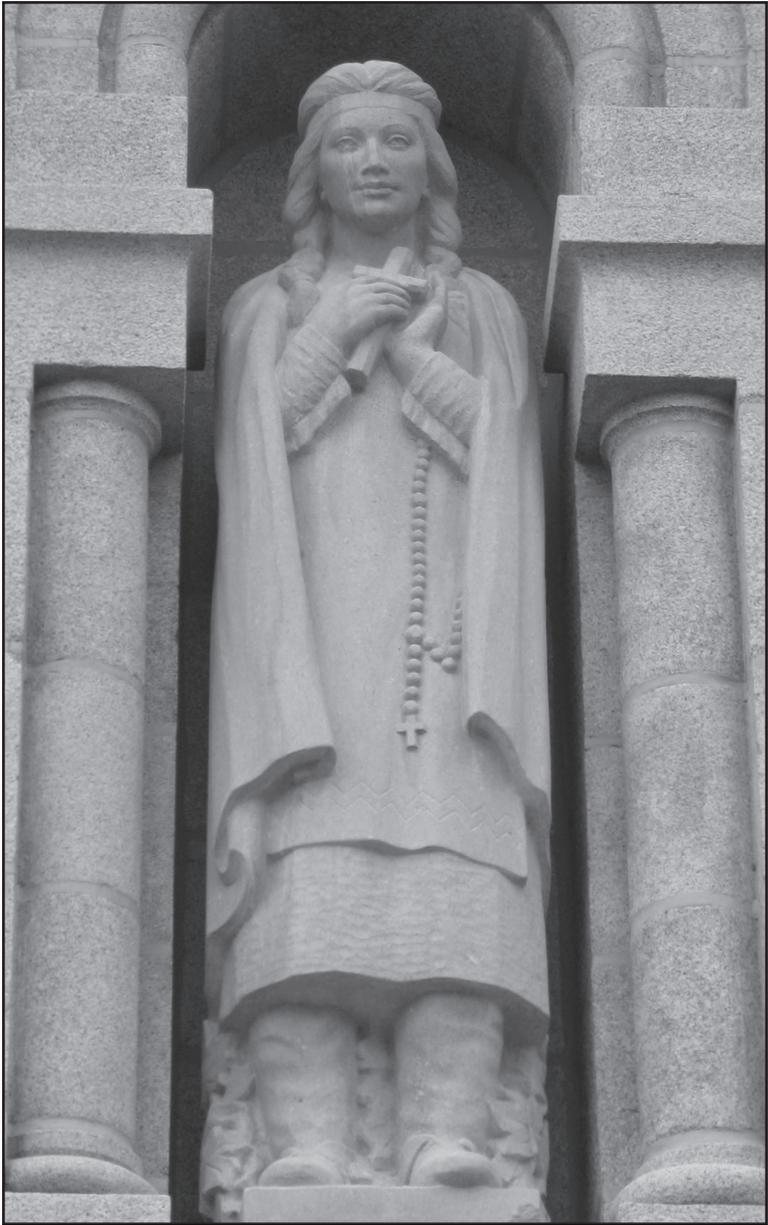
You will find Jesus first in the womb of Our Blessed Lady after an angel has greeted her and the power of the Holy Ghost has overshadowed her. You will find Him as she walks over a hill, or

hides in a cave at His birth. If you are as simple as the shepherds, and have their faith and clear vision, somehow the angels will open the sky for *you*, and you will be able to find Jesus, as a Baby in a crib.

And then you will be able to listen, later on, to Him as He teaches—Him Whom you adored in the pure citadel of Our Blessed Lady, from which citadel He departed only for love of us!

Our Lady suffered no pain at the birth of Jesus. That is of the Faith. It was pain enough that those two, who were so one, should be, in space, apart! The pain, the travail, and the labor; the heartache and the heartbreak of Our Lady, were on Calvary, when she gave Him in death for us.

She gave Him to life for us, and she gave Him to death for us.



*Kateri Tekakwitha*  
Statue on the Basilica of Sainte Anne de Beaupré

## XI

### A Plea for Courageous Catholics

**M**y interest in your knowing that there is no salvation outside the Catholic Church is not for the sake of the thoughts you are going to have about people outside the Church whom you are going to meet. It is for the purpose of putting *you* right, in your own Faith! It is for the sake of *your* salvation primarily, that I tell you the Church's doctrine on salvation, and only secondarily for the sake of the salvation of other people.

Just suppose you are minded to make the salvation of other people more important than your own salvation? That is not the right order of interest on your part! That is not according to God's plans. That is not what God expects of us.

God expects some kind of, what I might call, innocent selfishness to be attached to our regard of our own existence and the preservation, of it. We blink our own eyes as something flashes in front of us. We pull back our own hands if some danger approaches. Our own heart beats when some horror is beside us.

Putting other people before yourself in the things you are meant to be most interested in, in terms of yourself, is a wrong kind of vicariousness. There is a wrong kind of selfishness, as we know, but there is a right kind of selfishness.

“What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?” (Matt. 16:26.) I think that this statement of Our Lord's is strong enough to imply in its challenge: “What good does it do if everybody gets into Heaven, if *you* do not get in?”

“Well,” you say, “if everybody else does not get in, I do not mind not getting in. I will just sacrifice myself for Humanity. I will be democratic about the whole thing!”

That is not a sane response! God does not expect us to be that selfless. On that score you would want to be insane every time you passed an insane asylum, or be put in prison every time you passed a jail—by way, let us say, of democratic charity. That makes no sense!

Jesus says: “*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.*” (Matt. 22:37.) Before He passes to the second commandment, Jesus tells us about the first: “*This is the greatest and the first commandment.*” Do not touch one single phrase of the next commandment until you have fully comprehended and understood this first one!

Our Lord then goes on: “And the second is like to this: *Thou shalt love thy neighbour as thyself.*” (Matt. 22:39.)

But the first is the greatest commandment! That means that in regard to the saving of your soul, you desire your own salvation; and there is enough love of self during your life to preserve that desire.

We think alone! We suffer alone! We are lonely alone! We worry alone! We pray alone! We are heartbroken alone! And, we die alone! A man with an assignment like that to fulfill is entitled to a certain amount of healthy, salutary and noble self-interest.

To be more interested in my neighbor’s salvation than in my own—to ask how the man next door is going to be saved instead of how I am going to be saved—is asking the right question in the wrong place; putting the first question where the second should be.

Were the scheme to go on that crazily on the subject of salvation, A would be interested in B’s salvation, and B would be interested in A’s salvation. It would be said to A: “What

doth it profit a man to gain the whole world and suffer the loss of B's soul?"

It is hard enough to save your own soul, with a conscience of your own, a disposition of your own, a temperament of your own, without using all that equipment to save somebody else's. We will get over later to the points where unselfishness comes in, but, first of all, the basic challenge is to save your own soul.

If you think there is any salvation outside the Catholic Faith, you cannot save your own soul—even though you never told it to anybody! You cannot say: "I am not going to deny it orally, but I am not going to believe it inwardly."

You never could save your soul that way. You would be praying hypothetically. There would be a condition in your prayer, a proviso, a hold-back, a little limp in the wrong place. You would have a hidden suspicion in your mind that the Catholic Faith was not truly the way for you if you could have been saved without it in another situation.

If you think that people who live lives unmotivated by the true Faith, and who measure up to all that is best and sincere in themselves, get into Heaven by reason of that performance, it would take only the slightest bit of adjustment to see yourself as that person.

Any one of us can see a thousand places in the course of our lives where one detour would have meant the loss of our Faith. One priest not encountered, one book not read, one sermon not listened to, would have meant the loss of our Faith. One support not given, or one prayer not had recourse to, would have meant the loss of our Faith. Therefore, we are incapable of totally excluding from our thought the five-sixths of the world in which we might so easily have been, had it not been for the grace of God. Thanks be to God, we corresponded with the grace which He gave us!

God has sufficient grace waiting for *every* man in the world, would he but take it! Were God to see that he *would* take it

were it offered to him, it would be given. “For this is good and acceptable in the sight of God our Saviour, Who will have all men to be saved, and to come to the knowledge of the truth.” (1 Tim. 2:3,4.)

We have been urged to think by our Liberal clergy, who are more sociological than they are theological, that it is the greatest kindness to those who have not the Faith to say that they will get into Heaven without it. This is *not* the greatest kindness! It is the greatest lack of charity towards them!

If you feel that those outside the Church can get into Heaven, there is something weak in your prayer for conversions. There is something senseless about your contributions to foreign missions. There is something lacking in your respect for the power of the Holy Ghost when you send a missionary off to foreign lands—to make the natives more interested in material benefits than in the necessity of their salvation!

Your belief that those outside the Church can get into Heaven is a terrible belittling of the labors of the twelve Apostles, who cast lots for the whole world and went off here and there all over the earth. It is a terrible belittling of all the traveling the great priests and apostles of the Church did in the early days, and all down the centuries. These men did not become missionaries just for the sake of vacations, or excursions, or religious experiences. They became missionaries and traveled to every known part of the world because it was a *necessity* that they go!

Jesus said to His Apostles: “Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.” (Mark 16:15, 16.)

The Apostles divided up the world and went off to the ends of the earth, because they knew that the ends of the earth would never see God were they not to go!

Do not tell me that the voyages of Saint Paul, that gorgeous little Apostle to the Gentiles—who never rested for a moment

except when they put chains on him in prison and locked him up, with a keeper at the door to bar him in—do not tell me that the voyages of that tireless little worker, up and down Asia Minor, Greece, Italy and Spain, were just for the sake of making an impression! Or that they were by way of seeing what the set-up for the future Church was going to be! Or were simply because he was a restless man who could not stay still very long!

Where Saint Paul most wanted to be, as everybody knows, was in Jerusalem. He wanted to stay in Jerusalem because he wanted to be with Our Blessed Lady.

The Gospel of Our Blessed Lady was written by Saint Paul's beloved disciple, Saint Luke, who learned from Saint Paul how to love the Mother of God. Both Saint Jerome and Saint John Chrysostom refer to the Holy Gospel of Saint Luke as the Gospel of Saint Paul. In his humility, Saint Paul wanted Saint Luke, the beautifully educated physician, to tell the classic story of Saint Paul's love for the Blessed Virgin Mary, which he did, under Saint Paul's own tender auspices.

Instead of remaining with Our Blessed Lady in Jerusalem, Saint Paul, as we know, was always on the march, always on a ship, always on the go, from town to town, country to country. He was writing letters here and there, exhorting, beseeching, encouraging, and repeating, that the Church of Jesus Christ is necessary for salvation.

I think that it is a terrible belittling of Saint Paul to say that two things could have saved the people to whom Saint Paul traveled: (1) Saint Paul's arrival, and (2) their own fine sincerity, in case he had not come.

Anybody with half an eye can see that on Saint Paul's last great journey to Rome, the shipwreck which cast him on the tiny island of Malta, just off the coast of Sicily—where the natives came and received him and were baptized—was an accident in man's plans, but was providence in God's plans. It was because

there was a loving heart on that island, a head waiting for Baptism, and a mouth open for the Holy Eucharist, that the ship was wrecked on Malta.

If you, a Catholic, can feel that the Faith you have is not *essential* to your salvation, all your prayers and contemplation will get you nowhere. Your adoration will cool. Your protests of gratitude to Our Blessed Lady will not ring true. Your “Hail Mary, full of grace...” will be just one version of the apostrophe to where all graces are and from where all benefits come! The whole rest of the world will be un-Mary’d and un-Mother’d, at least in your heart.

You will feel that it is somehow Our Lady’s fault that she is not known to those who, in *your* mind, are presumably so anxious to know her!

How dare you call Our Lady “Virgin Most Powerful” if there is somebody who *really* wants her, and who cannot reach her!

How dare you call Jesus the “Saviour of the world,” when right across from Saint Paul’s Church here in Cambridge (and just outside the window of Saint Benedict Center) you have a whole building full of college boys who cannot find Him across the street—and all because of virtues hidden in *them* which Jesus cannot pierce!

Matt. 7:7. Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

8. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

In spite of these words of Jesus, the men who live opposite us in Adams House, at Harvard, who sit in rooms where there are no crucifixes, no morning and night prayers, no aspirations, no thought of eternity from one semester to another, are, according to Liberal Catholics, not coming into the Catholic Church because of the deficiencies of God’s grace and the self-sufficiency

of their own goodness! Imagine Divine goodness finding human goodness an obstacle to its own entrance!

Do I dare say that it is the *badness* of Harvard that is keeping Christ out? If I do not say this, not only have I lost my Faith, I have lost my mind! There is a way of knowing what iniquity there is in a college boy's sneers, his blasphemous utterances, his impure face and irreverent attitude towards every decency and decorum, even without going to the criteria of apostolic life. Any Cambridge policeman, in blue uniform or in plain clothes, can tell you what I am trying to say.

My dear children, I beseech you, if you want to save your own souls, admit that the Catholic Church is the *only* way! Do not deny Our Lord's words: "I am the way, and the truth, and the life. No man cometh to the Father, but by me. Except you eat the Flesh of the Son of man, and drink his Blood, you shall not have life in you." (John 14:6; 6:54.)

If we are not to realize these words of Our Lord for our own souls, we will not be saved. We have to realize the truths of the Catholic Faith both for ourselves and for others: for others in case they want to see our light shining, and for ourselves when the only light shining is the light behind our closed eyes, the light of our Faith, Catholic and holy, sheer and clear.

We have to have somehow the kind of Faith that Saint John of the Cross wants us to have when he says: "Each human spirit should talk to God as if no spirit existed but itself."

God is not a mathematician. He does not have formulas and devices for getting the square root of us. He takes us with marvelous singularity, and He is completely and eternally interested in each one of us. Singularly we are created. Singularly we are redeemed. Singularly we receive the sacraments. Singularly we receive absolution. Singularly we are judged.

Our first judgment after death is a particular judgment: Leonard Feeney and God Almighty, face to face! I have to stand with something of a report from the whole world in my poor

soul when I face my Judge. So must you! If part of your report to Him is that you thought the way you reached Him was not the *only* way—if you thought there were by-paths to Heaven in face of what Our Blessed Lord went so far out of His way to say: “How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!” (Matt. 7:14)—you will never, never see God.

You say, “Well, Father, is that a kind thing to say to people, to tell them that they cannot be saved?”

It would be an unkind thing to say if they could do nothing about it! If it were impossible for them to become Catholics, or if becoming Catholics meant for them the forfeiting of something fine, noble, certain, and sustaining in their belief. Or if it meant the toppling over of beautiful dogmas; if a great edifice of belief had to go down in the face of our onslaught.

But do you think it uncharitable to say it to the starving minds of America, whose main problem seems to be whether or not to take care of our incurably sick, or to kill them! Do you think it uncharitable to talk to them about what is the value of suffering, loneliness and death?

What we say is stringent, I agree, but anyone who hears us can get from us all that we have, for the asking. We will give them our Faith, our Blessed Eucharist, our Blessed Mother.

It is child's play to walk into the Catholic Church! Getting into one of the Harvard clubs, or into the Masons, or into any of the set-ups of heresy in this country, is complicated compared to getting into the Catholic Faith. It is child's play for a little baby to get in, if he has a head for water to be poured on. The simplest innocent in the street, if he has a mouth to open for the Blessed Eucharist, can get in. It does not take much elaborate instruction to teach a *Hail Mary*, and then you are on the right road to salvation!

All the sacraments are innocent and simple in their administration. We are a child in every one of them when we receive them.

If a man will, he can look around the world to see where God has signatured the guardianship and protection of the road to Heaven. At the head of it, he will find the Pope, visible and singular, clear and unconfused.

It is child's play to see the Pope, if one wants visibility. It is child's play to find Rome! Rome is the most conspicuous city in the world, in geography and everything else. Land and sea are all woven around it with such beautiful conformation of design. If you are not there, you are always going there in one way or another, in interest or reference. All paths almost naturally lead there. Sweet winds blow, and foods grow there—wine, and oil, and wheat.

The Church does not change its Eternal City from year to year, or shift it around to make it more popular to international outlooks! *There* is Rome! *There* it stands! The Eternal City, never to be changed!

You can walk where Peter walked, and Paul labored. You can stand where Peter was crucified, and Paul beheaded. You can look where every Pope has looked, over the same hills. When the Pope moves from Rome for a temporary stay, as to Avignon, the whole thing is out of kilter until he gets back again! What do you want by way of more childlike overture?

The same Jesus who declared that He was the Son of the Eternal Father, the Second Person of the Blessed Trinity—the one Mediator between God and man and the judge of the living and the dead—also declared to Saint Peter, the Prince of the Apostles: “And I will give to thee the keys of the Kingdom of Heaven.” (Matt. 16:19.) Imagine, in the face of that, our indicating to people that there are other ways into Heaven than through the gate, and other ways of opening the door than by going to the keeper of the keys!

A man can become a martyr in the Catholic Church for dying for any one dogma of it. The dogma for which we, in Saint Benedict Center, most hope to die—because it is the dogma

most under attack in our day—is that no one can possibly enter the Kingdom of Heaven without personal submission to our Holy Father the Pope. I dare any Liberal theologian to turn this challenge aside by one of his sceptical terms! I dare him to tell me how to “belong to the soul” of Pope Pius XII, a flesh and blood pontiff, living and breathing in the Vatican, at Rome!

Imagine a shepherd who does not know his sheep, and a sheep who does not know his shepherd, after Christ’s doubt-clearing utterance: “I am the good Shepherd; and I know mine, and mine know Me.” (John 10:14.)

When you tell a man there is no salvation outside the Catholic Church, it sounds strong by way of challenge. But what you have to buttress it with, by way of invitation and wedding feast, is so clear and beautiful, and strong and sheer, that nothing in the world could be more welcome to the unhappy, restless and despairing minds of our time.

The confused, strained faces in Harvard Square grow worse every month. They were bad enough when we first came here. Now they are practically intolerable. The soda clerks rarely look into the faces of the people who sit at their counters. The clerks at *Bill’s Place* tell me they often dare not look at the men and women grieving above the food they have just served to them.

I have never seen such distortion! Distortion in a man’s face is bad, but distortion in a girl’s face is simply the awfulest thing in the world to look at. Their doubts and confusions are there in their faces for anyone to read, and their lack of faith, hope, charity and certainty.

You can see distant suicides in their memories; students they have known who have killed themselves. Everybody you meet in Harvard knows someone who has killed himself! How do you like that for horror? The other day I got to one of the boys in Adams House who had taken his own life. The College authorities allowed the account of that suicide to appear in the

newspapers because they were afraid I might tell. Think of all the suicides I have not been able to get to!

Imagine Catholic priests being hesitant to come out and thunder to the confused minds in America about salvation in terms of Jesus Christ, and the Holy Father, and the sanctity of the saints!

We priests were not put in sacrament to take care of the temporal needs of our flocks. Our assignment is to the spiritual welfare of our people. Saint Bernard of Clairvaux wrote: “Christ allowed one of His Apostles to take charge of all the money—the traitorous Apostle—because He wanted to teach prelates readily to entrust the managing of temporal affairs to anyone, but to keep the managing of spiritual things to themselves; though many do the contrary.”

The hungry whom we must feed, and the naked whom we must clothe are those who hunger for the Bread of Life and thirst for communion with the Blood of Christ. The Blessed Eucharist is a priest’s great gift to man: that Divine Food and Drink which makes him concorporeal with Jesus and induces the Blessed Virgin Mary to take him as her child.

Saint Paul tells us that we could give all our goods to the poor and still not have charity. (I Cor. 13:3.) Unless a priest makes the Blessed Eucharist his first and foremost charity, how can he say, or ask anyone else to say, what Saint Paul once shouted: “And I live, now not I; but Christ liveth in me.” (Gal. 2:20.)

Priests should be poor men. Saint Ignatius of Loyola, the founder of the Society of Jesus, insisted that all his sons should be poor. A *poor* priest is free to talk all the time about man’s eternal salvation.

A *poor* priest can be fearless, and capable of indignation. He can “be angry and sin not,” as the Holy Scripture exhorts him to. (Eph. 4:26.) A priest who is poor does not need to have in his voice the same horrid pleasantries that are heard in the voices of academic preceptors in wealthy universities.

There can be dynamite in a *poor* priest's sentences. One may see challenge and danger in his eyes. A *poor* priest is always warning that salvation is not easily achieved, unless we are willing to pay the price.

Each and every one of us can make the grade in the matter of salvation if we want to do so. The Catholic Faith is a loving invitation. We are saved singly, not in groups.

Jesus' coming to us in the Blessed Eucharist can never be any hidden meditation in our own heart. We do not reach Him in Flesh and Blood in the sanctuaries of our sincerity, with the tabernacle lamp of our own self importance before us. We never reach Him as a group, or as a crowd. Each one of us has to come up and open his or her individual mouth, and to each the priest has got to say: "May the Body of Our Lord Jesus Christ keep thy soul unto life everlasting."

The Blessed Eucharist means nothing to a man who thinks other people can get along without It. The Blessed Eucharist means nothing to a communicant who thinks he needs It but someone else does not. The Blessed Eucharist means nothing to a communicant who offers others *any* charity ahead of this Charity of the Bread of Life.

"Depart from Me, you cursed..." God will say to such, "for I was hungry, and you gave Me not to eat: I was thirsty, and you gave Me not to drink." (Matt. 25:41,42.) Our neighbor was meant to be another Christ, were he fed on the right Food; were he nurtured in the right way. Those who receive Christ for themselves and starve their neighbor of this blessed Food, are killing off Christ in the world. They are blighting the branches that should grow on the vine. *That* is what is meant by the second commandment of Christ: "*Thou shalt love thy neighbour as thyself.*"

The gates of Hell will not prevail against the Catholic Church. But the Church can get weak and frail. It is getting very weak in this country. There are twenty-six million Catholics in the

United States. I do not think that that is an enormous amount, or even a good growth, for a Faith which is supposed to be universal, and outside of which there is no salvation!

In the best records which I have seen, the report is that last year in this country there were 116,000 converts to Catholicism. That is a *very weak* record! That is only two and one-half converts per priest, since there are 45,000 priests in the United States.

I am sure that that average would not have satisfied Saint Ignatius of Loyola! I do not think that he would have said to Saint Francis Xavier: “See if you can fill your quota of two and one-half Indians!”

What did Saint Francis Xavier do? He went over to India, not because he thought that Christianity would be a nice thing for the Indians to have—a favorable way to salvation in case they were interested, or a nice scheme for their sincerity. Saint Francis Xavier went over to India because, as he said in his prayer: “Behold, O Lord, how to Thy dishonor Hell is being filled with these souls...”

Saint Francis Xavier went to India to give the Indians the Blessed Eucharist, Our Blessed Mother, the seven sacraments, the forgiveness of sins. All alone, Saint Francis Xavier spread the Catholic Faith in India. He went next to Japan, and his labors there were so beautiful that three Japanese boys, who had become Jesuits, suffered martyrdom for the Faith which Saint Francis Xavier brought to them. They became saints, and the Church now refers to them as Paul, John and James, on their feast-day!

Saint Francis Xavier said: “Would to God the Faith could get into Japan before the decadent Western culture gets in!” When he had finished his work in Japan, Saint Francis Xavier headed for China, but he never reached there. He died on the Island of Sancian, with his hands outstretched towards China—this former professor at the University of Paris, whom Saint Ignatius had called out of the classroom in order

that he might preach the doctrine of salvation. There is scarcely a person in the world who has not heard of Saint Francis Xavier.

Why should an American priest be hindered from trying to be like Saint Francis Xavier? Why cannot I say in one little room the story of salvation exactly as he spoke it in three nations?

Saint Francis Xavier died in 1552. A century later, France sent to North America eight wonderful saints, six priests and two lay brothers, all Jesuits. They came over as missionaries to the American Indians. They came, not to improve the American Indians sociologically, not to tell them how to manage their tomahawks, or wear their feathers, or how to make better Indian porridge. They came to tell the Indians that through Baptism and belief in Our Blessed Lord as God, and Our Blessed Mother as God's Mother, and the Blessed Eucharist as God in Food, they could be saved.

Without equipment, without display, these eight Jesuit missionaries made the long, hazardous journey to North America for *one* purpose: to preach salvation! They came to savage, wild people, who were without tradition, without the benefits of European culture—a people to whom it would be very hard to teach anything.

These eight beautiful, strong Jesuits came over and shed their blood to give to the American Indians Baptism and Truth.

I think it not unfair to say that we are unfortunate here in America in the matter of Catholic apostolate. We have had plenty of time, since the days of the eight North American martyrs, to have had American saints of our own. South America—the South America we are apt to condescend to, to look down upon, because it does not have our material “advantages”—has produced saints: Saint Rose of Lima, Blessed Martin de Porres.

Saint Frances Xavier Cabrini, who is called the first American saint, was an Italian, really. She became an American citizen in the last years of her life so that she might more easily do her work here in the United States. Her mission to America was to

get Catholic Italian children away from Protestant American influence. "I shall have no peace," she said, "until I have wrested every last infant from Protestant hands."

The eight North American martyrs got from their labors at least one precious flower, a little Indian girl named Kateri Tekakwitha. I said that we have no saints. Maybe Kateri Tekakwitha will be our first. I am anxious for that day to come!



*St. Thomas More*  
by Hans Holbein

## XII

### The Road to Martyrdom

**T**he greatest lack of charity in the world today, my dear children, is found in the Liberal Catholic treatment of Jesus. This treatment goes on all through the year, but it comes home to one most especially at Christmas. Liberal Catholicism at Christmas is a “Jingle Bells” Catholicism, with no Blessed Mother, and no little Child at her breast. Mary and her Child are exposed to the cold winds of our disregard—they who need our love as they needed the breath of the ox and the ass; as Jesus needed the warmth of the swaddling clothes!

God is lost and forgotten in His own world! Having come to make Himself visible, He is snubbed by the hard hearts of the world and told that they prefer it the other way. They prefer that the visible should not have become visible. And they pretend to get that message out of the mouth of Jesus! They imply that what He came to say need not have been said!

You say, “Father, are you not very hard on the world at large when you feel that so few people get into Heaven? You make the way so narrow and straight!”

*Our Lord*, not I, said that the way was narrow and straight. But, may I say, the journey is not hard for all that. It is a struggle to get to Heaven. It is a cross-bearing pilgrimage. But there is something beautiful about carrying a cross when you know which road to walk upon. The insufferable burden of the cross is when you do not know which way to carry it: when you come

to a crossroads, and the crossroads becomes the cross, not that which is upon your back!

Everyone in the United States, if he wants salvation truthfully and sincerely, knows in the depths of his heart that the Catholic Church is the way. Even when he has not heard the truth of the Church, he has heard the falsehoods spoken about it. He knows it by the manner in which it is slandered and rejected.

I was reading today a prayer written by Saint Thomas More, just before he died, in 1535. Saint Thomas More was imprisoned in the Tower of London, and while he was there waiting for the sentence of execution to be passed on him, he turned to prayer.

Saint Thomas More could not find in the England of his day many who would support him in the dogma for which he was to die. He was given the hold-up question which is always put to us these days: "Are you right, and are all the bishops wrong?"

There was something in Saint Thomas More's stubbornness in the Tower that was a rebuke to the more than thirty bishops in England who would not support him. Actually, we know that there was one bishop, Cardinal Fisher, who did support the doctrine of Papal Supremacy, in defense of which Saint Thomas More was prepared to die. That fact, however, was concealed from Saint Thomas More. The officers of the King deliberately told him that Saint John Fisher had given in. Saint Thomas More thought that he was fighting for the Faith non-episcopally. When it was said to him, "You are going against all the bishops in England," he said, "I have all the bishops in Heaven on my side!"

Saint Thomas More, since he believed that Cardinal Fisher had defected, *did* go against every bishop in England. And still the Church has canonized Thomas More. The bishops in England had gone into heresy! If the bishops of Saint Thomas More's day could go into heresy, the bishops of our day can go into heresy, too.

If we in Boston are not to learn from Saint Thomas More, then I ask you, by God in Heaven, why do we have a church dedicated to him right in the center of the city? Is not the Church teaching as much through that canonized loved one, as through the Question Box in the local diocesan paper?

Does not the Church teach by her canonizations? Does not the Church teach the Jesuits, for example, whom they should follow when it makes two Jesuits, Saint Peter Canisius and Saint Robert Bellarmine, Doctors of the Church?

Before I go on to speak of Christmas and the liturgy of Christmas, I am minded to say to you, very, very strongly, that the Church is still teaching that there is no salvation outside it. It is teaching this doctrine in all its prayers, in all its abjurations of heresy, and in the kind of Catholic it is willing to call a success in Heaven.

The canonized Catholics are always conspicuous for their orthodoxy. The saints are never the Liberal Catholics; never the easy, careless, mundane minds. The latter may prevail locally for a while. They may be editors or assistant editors of diocesan newspapers. They may write a column in the press, or appear on the radio, or television. But the kind of mind which the Church guards and preserves and gives to us for example, is the kind of mind that says what Saint Thomas More said in the last year of his life, when he was preparing for his beautiful martyrdom:

Teach me, O Lord, to be joyful of tribulations,  
To walk the narrow way that leadeth to life...

If it is a narrow road, then not great crowds are pouring over it. One, therefore, could walk that way, if one walked with the steps of a child!

That brings me to a second point, and to a thought that has been in my mind this Christmas season. I have been thinking of how beautifully the Catholic Church arranges Christmas week.

The liturgists in the Church, in our day, have come to be those men who feel that when dogma is aesthetic, it is then *de fide*; or, in other words, when it is attractive decoratively, it has then been defined! They skim off the liturgy from the Faith and leave all the, I might say, hard, cold, challenging, monotonous, heavy, beautiful, silent, unobtrusive truths, behind.

If these men, these modern liturgists, were to have arranged Christmas week, I am certain that they never would have ordered the feasts of the Church so that the priest would go from white vestments for the Mass of Christmas to red vestments on the very day after Christmas, for the Mass of a martyr saint!

I know these aesthetes! I unfortunately lingered in their territories too long in the days when I was urged to be America's leading Catholic versemaker! I can almost hear them say: "Oh, can't the martyrs wait until after the Epiphany? We have just gone over to Bethlehem to see the Baby, and you turn us on to Stephen and his stoning immediately, the day after!"

The very day after the birthday of the silent, hidden little Baby Who is God—the day after this Divine challenge to the world—the Church gives us for our reflection and veneration a man cast out of the city and stoned by the Jews because he believed that this Baby, lying on straw in a cave, breathed on by an ox and an ass, and wrapped in the clean, warm, woolen clothes His Mother had prepared for Him, was God. The Church celebrates, the day after Christmas, the death of its first martyr, Saint Stephen.

You see, Christmas does not stay in soft territory for too long, does it?

The second day after Christmas is the feast of Saint John, the beloved disciple, who was also a martyr. The only reason the priest wears white vestments on this day is because the martyrdom of Saint John is celebrated on another day. Saint John was thrown into a cauldron of boiling oil. That was martyrdom indeed, and Saint John deserves to be called a martyr, even though he was miraculously preserved from

death and died of love, as an old man. The priest is urged to wear white vestments, on the second day after Christmas, for a white-haired old man, the last of the Apostles to die.

The third day after Christmas is the feast of the Holy Innocents, which commemorates the slaughter of so many little infant boys for the sake of Jesus. You might say, “Why don’t you hush up these noisy Jewish babies until our songs get sung and our Christmas carols are finished?” “No,” says the Church, “this is the way I want it: Rachel, bewailing her children!”...Rachel was buried near the place where the Holy Innocents were martyred.

Having staggered through these three days of Christmas week, with Stephen stoned, John in and out of a cauldron of boiling oil, and the Holy Innocents slaughtered, we come, on the fourth day, to Saint Thomas à Becket—another martyr! He is called à Becket, and not just Becket, because in his day—which was shortly after the Norman invasion—the little French connectives were still put in English names.

Thomas à Becket is the great Archbishop of Canterbury who was killed in his Cathedral for the dogmas of the Faith. As he entered his Cathedral in the evening, at the hour of Vespers, his enemies came to kill him. Saint Thomas forbade his people to defend him with their arms. “The house of God,” he said, “must not be defended like a fortress.” He walked into the church, and when he was not far from the altar, his murderers overtook him.

They hit him once with a sword. That must have hurt. They hit him harder with a sword. And he was not gone. They hit him again, and the sword broke!

It was a pretty sound beating Saint Thomas got on that head on which a mitre had rested, to show God what a man was willing to suffer for the beliefs in his mind, for the dogmas that make him divine—and not the points of view that make him popular.

We envy this great Saint Thomas of Canterbury. We know it is a beautiful thing to die for the dogmas of the Faith.

There is some sense in which you can say that if a Catholic does not know when he is right in his Faith, so that he can stand alone against the world in defense of it, he has not got the Faith at all!

Saint Joan of Arch had to stand alone. Condemned and betrayed by a bishop, she was burned at the stake. Little Bernadette of Lourdes knew that she must stand alone in preserving the message given to her by Our Lady.

We find in Saint Thomas More's meditations, which he made all alone in the Tower of London, the following prayer:

Give me Thy grace, good Lord,  
 To set the world at nought.  
 To set my mind fast upon Thee,  
 And not to hang upon the blast of men's mouths...  
 To be content to be solitary,  
 Not to long for worldly company,  
 Little by little utterly to cast off the world,  
 And rid my mind of all the business thereof,  
 Not to long to hear of any worldly things...

Imagine how beautiful a heart must be, how sure it must be in its union with God and the divine company of His Blessed, to say: "I do not want to hang upon the blasts of men's mouths. I want to be content to be solitary, to be glad to be alone."

Saint Thomas More did not mean that he wanted to be alone for loneliness' sake. He did not say, "I want to be lonely." He said, "I want to be content to be solitary"—because: "I live, now not I; but Christ liveth in me." (Gal. 2:20.)

This is all the more poignant when we remember that the Second Person of the Blessed Trinity, for love of us, submitted Himself to indignities which neither the Father nor the Holy Ghost ever knew, or could know, in eternity. God the Father

was never scourged with ropes. The face of God the Holy Spirit was never spat upon. And neither God the Father nor God the Holy Spirit, in the nature They have in common with the Son in eternity, could die.

Only the Son of God took a human nature, and only He was able to die. *He trod the wine press alone.* (Isa. 63:3.) “My God, my God, why has thou forsaken Me?” He cried on Calvary, (Matt. 27:46), to let the other two Persons in the Blessed Trinity know the depths of degradation to which one Person of the Divine Three was plunged for the sake of man.

There was one place in the passion of Jesus where an angel comforted Him, and that was in the agony in the Garden. But there was another place where there is no mention of the comfort, even of an angel, and that was in the agony on the Cross.

All alone, God died: in the supremest martyrdom that ever could be. We who can die are privileged to die with Jesus. If we die apart from Him, it is a routine death, which even the undertaker will soon forget. If we die for the sake of Him, it is a martyrdom, which even the angels will remember.

But to go back to the birthday of this lonely Jesus. The feast of Saint Sylvester is at the end of Christmas week. He was a Pope. They call him the first great Pope after the Church came out of the catacombs. The conversion of Constantine the Great occurred during his pontificate. Pope Sylvester was the Roman Pontiff during the Council of Nicea, in 325. He died in 335.

I would say that the great message of Christmas week can be summed up in two words: dogmas and martyrs; dogmas for which Catholics should be ready to die, and martyrs which Catholics should be eager to become.

That is our offering to the little Child of Bethlehem, from the world of hardship into which He came. We give Him the whole of our mind in belief, and the full flood of our heart's blood in testimony to that belief.

Americans are generous. They are tired of being generous for the wrong reasons. As an American Catholic priest, I call them to a new crusade: in which their courage will need to be divine, their suffering will be great, and their victory eternal.

# Appendix

Editor's Introduction: This "Doctrinal Summary" is an appendix to a work THAT WAS to be published at a future date: *Father Feeney's Doctrinal Case*. IT WAS NEVER PUBLISHED BEFORE BROTHER'S DEATH. The work is intended as a supplement to the larger volume by Brother Thomas Mary, *They Fought the Good Fight*. In that work, our Brother examines the similarities and contrasts between Orestes Brownson and Father Feeney. (These two defenders of *extra ecclesiam nulla salus* constitute the "They" in the title.) The present work, while it does have a chapter on the great Brownson, is really a closer study of the "Father Feeney case" than the former was.

## Introduction

The doctrine of *extra ecclesiam nulla salus* is now practically inseparable from the name of Father Leonard Feeney, and after the polemical fireworks of *Bread of Life* I thought it appropriate to attempt to recapitulate his doctrinal position, and also that of Orestes Brownson, in a more low-keyed scholarly fashion. First then, let us examine the necessity of the Catholic faith for salvation, and as a corollary, the problem of invincible ignorance. Second, let us look at the necessity of the sacrament of Baptism for salvation, and the problem of Baptism of Desire, and as a corollary to that, the question of the Limbo of the Children, which by force of circumstances, the abortion issue, has now become a key

part of the doctrinal big picture. Third, we will examine the necessity of the Catholic Church for salvation, and fourth and finally, the necessity of submission to the Holy Father for salvation.

## The Necessity of the Faith

### A. The Testimony of Holy Scripture:

“And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned.” (Mark 16:15–16.)

“And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up: That whosoever believeth in Him, may not perish; but may have life everlasting. For God so loved the world, as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His Son into the world, to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God.” (John 3:14–18.)

“And the keeper of the prison, awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying; Do thyself no harm, for we are all here. Then calling for a light, he went in and trembling, fell down at the feet of Paul and Silas. And bringing them out, he said: Masters, what must I do, that I may be saved? But they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house. And they preached the word of the Lord to him and to all that were in his house.” (Acts 16:27–32.)

“But what saith the Scripture? ‘The word is nigh thee, even in thy mouth, and in thy heart.’ This is the word of faith,

which we preach. For if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved. For, with the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. For the Scripture saith: ‘Whosoever believeth in Him, shall not be confounded.’ For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon Him. ‘For whosoever shall call upon the name of the Lord, shall be saved.’ How then shall they call on Him, in whom they have not believed? Or how shall they believe Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: ‘How beautiful are the feet of them that preach the Gospel of peace, of them that bring glad tidings of good things!’” (Romans 10:8–15.)

#### B. The Testimony of Tradition:

“Whoever wishes to be saved must above all, keep the Catholic faith; for unless a person keeps this faith whole and entire he will undoubtedly be lost forever...”

“This is what he who wishes to be saved must believe about the Trinity... It is also necessary for eternal salvation that he believe steadfastly in the Incarnation of Our Lord Jesus Christ...”

“This is the Catholic faith. Everyone must believe it, firmly and steadfastly; otherwise he cannot be saved.” (Athanasian Creed Denz. 39,40.)<sup>1</sup>

The Athanasian Creed used to be recited by priests and religious in the Divine Office for all the Sundays after Pentecost and at many other times during the year. This was first reduced to just once a year, Prime of Trinity Sunday, and then dropped altogether. The Athanasian Creed is a prayer the liberals don't like.

St. Thomas Aquinas, we saw, taught that belief in the Trinity and the Incarnation was necessary for salvation: “After grace

had been revealed, both learned and simple folk are bound to explicit faith in the mysteries of Christ, chiefly as regards those which are observed throughout the church and publicly proclaimed, such as the articles that refer to the Incarnation” (Summa Theologica, II-II, Q.2, a.7). And again: “Once grace had been revealed, all were bound to explicit faith in the mystery of the Trinity” (Summa Theologica, II-II, Q.2, a.8).

We also saw that this doctrine of St. Thomas was upheld by the Holy Office itself in a response to a question from the Bishop of Quebec in 1703:

“Question: Whether a missionary is bound before Baptism is conferred on an adult, to explain to him all the mysteries of our faith, especially if he is at the point of death, because this might disturb his mind. Or, whether, it is sufficient if one at the point of death will promise that when he recovers from the illness, he will take care to be instructed, so that he may put into practice what has been commanded him.

“Response: A promise is not sufficient, but a missionary is bound to explain to an adult, even a dying one who is not entirely incapacitated, the mysteries of faith which are necessary by a necessity of means, as are especially the mysteries of the Trinity and the Incarnation.” (Denz. 2380)

In response to a further question from the Bishop, the Holy Office replied:

“Question; Whether it is possible for a crude and uneducated adult, as it might be with a barbarian, to be baptized, if there were given to him only an understanding of God and some of His attributes, especially His justice in rewarding and punishing according to this remark of the Apostle: “He that cometh to God must believe that He is and that He is a rewarder” (Heb. 11:6), from which it is inferred that a barbarian adult, in a certain case of urgent necessity can be baptized although he does not believe explicitly in Jesus Christ.

“Response: A missionary should not baptize one who does not believe explicitly in the Lord Jesus Christ, but is bound to instruct him about all those matters which are necessary by a necessity of means, in accordance with the capacity of the one to be baptized.” (Denz. 2381)

#### Solemn Magisterium:

And here is the Creed of the Council of Trent. The phrases in parentheses were added by Pope Pius IX after the First Vatican Council:

“I unhesitatingly accept and profess all the doctrines (especially those concerning the primacy of the Roman Pontiff and his infallible teaching authority) handed down, defined, and explained by the sacred canons and ecumenical councils and especially of this most holy Council of Trent (and by the ecumenical Vatican Council). And at the same time I condemn, reject, and anathematize everything that is contrary to those propositions, and all the heresies without exception that have been condemned, rejected, and anathematized by the Church. I N., promise, vow and swear that, with God’s help, I shall most constantly hold and profess this true Catholic faith, outside of which no one can be saved which I now freely profess and truly hold.” (Denz. 1000)

Vatican Council I taught that God established the Church to enable us to fulfill our obligation of embracing the true faith:

“Yet, since ‘without faith it is impossible to please God’ (Heb. 11:6) and to enter the company of His sons, no one has ever obtained justification without faith and no one will reach eternal life, unless ‘he has persevered to the end’ in faith (Matt. 10:22; 24:13). However, in order to enable us to fulfill our obligation of embracing the true faith and steadfastly persevering in it, God established the Church through His only-begotten Son and endowed it with unmistakable marks of its foundation, so that it could

be recognized by all as the guardian and teacher of the revealed word.” (Denz. 67)

Finally let me conclude this section on the necessity of the Catholic faith with an excerpt from an encyclical of Pope Benedict XV, *Ad Beatissimi Apostolorum* which was issued in 1914:

“Such is the nature of Catholicism that it does not admit of more or less, but must be held as a whole or as a whole rejected: “This is the Catholic faith, which unless a man believe faithfully and firmly, he cannot be saved” (Athanasian Creed). There is no adding any qualifying terms to the profession of Catholicism: it is quite enough for each one to proclaim “Christian is my name and Catholic is my surname,” only let him endeavor to be in reality what he calls himself.”<sup>2</sup>

## Invincible Ignorance

### A. The Testimony of Holy Scripture:

“And the Lord spoke to Moses, saying: Say to the children of Israel: The soul that sinneth through ignorance, and doth any thing concerning any of the commandments of the Lord, which He commanded not to be done: If the priest,...etc.” (Leviticus 4:1-3)

Fr. George Haydock’s footnotes to the old 1872 edition of the Douay-Rheims Bible are always excellent:

“Ignorance. To be ignorant of what we are bound to know is sinful: and for such culpable ignorance, these sacrifices, prescribed in this and the following chapter, were appointed.”

“Because that which is known of God is manifest in them. For God hath manifested it unto them. For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made; His eternal power also, and divinity, so that they are inexcusable. Because that, when they knew God, they have not glorified Him as God,

or given thanks; but became vain in their thoughts, and their foolish heart was darkened.” (Romans 1:19–21).

“And if our Gospel be also hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine unto them.” (2Cor. 4:3,4).

Cornelius à Lapide, the great Scripture scholar, commenting on this passage writes:

“If you, O Paul, manifest, as you say, in truth the word of God, commending it to every conscience, how is it that this your word of God be not manifest to all? Why do not all believe? He answers, that to the good and faithful it is manifest, but to the impious and unfaithful it is hidden and unknown, since they are lost and reprobate.”<sup>3</sup>

### B. The Testimony of Tradition:

When St. Francis Xavier was preaching in Japan, his listeners raised the problem of the invincible ignorance of their ancestors:

“The principal trouble of those men of good will before they received the light of faith was inability to reconcile the infinite goodness and mercy of God with the fact that He had not made Himself known to them and to their ancestors before the coming of St. Francis. If it was true, as Francis taught, that all those who did not adore the true God went to Hell, then their ancestors must have gone there, even though they had been given no opportunity by God of realizing their duty to Him.

“Our Lord helped us to deliver them from this terrible misgiving [said Francis]. We gave them very good reasons for holding that the law of God was imprinted on men’s hearts from the beginning. Before even the law of the Buddhists came from China to Japan, the Japanese, their ancestors, knew that it was wrong and wicked to commit murder, to steal, to bear false witness, or to break any other of the Ten

Commandments, and their consciences smote them if they did so, proving that they knew the commandments of God without having been taught them except by the Creator of all peoples.”<sup>4</sup>

St. Francis de Sales also wrote about the fate of the Japanese who lived before the coming of St. Francis Xavier:

“But concerning them that remain in the sleep of sin: Oh! what good reason they have to lament, groan, weep and say: woe the day! for they are in the most lamentable of cases; yet they have no reason to grieve or complain, save about themselves, who despised, yea rebelled against, the light; who were untractable to invitations, and obstinate against inspirations; so that it is their own malice alone they must ever curse and reproach, since they themselves are the sole authors of their ruin, the sole workers of their damnation. So the Japanese complaining to the Blessed Francis Xavier their Apostle, that God Who had had so much care of other nations, seemed to have forgotten their predecessors, not having given them the knowledge of Himself, for want of which they must have been lost: the man of God answered them that the divine natural law was engraven in the hearts of all mortals, and that if their forerunners had observed it, the light of heaven would without doubt have illuminated them, as on the contrary, having violated it, they deserved damnation. An apostolic answer of an apostolic man, and resembling the reason given by the great Apostle of the loss of the ancient Gentiles, whom he calls inexcusable, for that having known good they followed evil; for it is in a word that which he inculcates in the first chapter of his Epistle to the Romans. Misery upon misery to those who do not acknowledge that their misery comes from their malice.”<sup>5</sup>

We have examined St. Thomas Aquinas’ teaching on invincible ignorance, but let me repeat it here for this summary:

“Now it is evident that whoever neglects to have or do what he ought to have or do, commits a sin of omission. Therefore

through negligence, ignorance of what one is bound to know is a sin; whereas it is not imputed as a sin to a man, if he fails to know what he is unable to know. Consequently, ignorance of such like things is called *invincible*, because it cannot be overcome by study. For this reason, such ignorance, not being voluntary, since it is not in our power to be rid of it, is not a sin: wherefore it is evident that no invincible ignorance is a sin. On the other hand vincible ignorance is a sin, if it be about matters one is bound to know. ...”<sup>6</sup>

And again St. Thomas asks:

“Whether Unbelief is a Sin?

“...If, however, we take it by way of pure negation, as we find it in those who have heard nothing about the faith, it bears the character, not of sin, but of punishment, because such like ignorance of Divine things is a result of the sin of our first parent. If such like unbelievers are damned it is on account of other sins, which cannot be taken away without faith, but not on account of their sin of unbelief. Hence Our Lord said (Jn. 15:22): ‘If I had not come, and spoken to them, they would not have sin’; which Augustine expounds (Tract. 89 in Joan.) as ‘referring to the sin whereby they believed not in Christ.’”<sup>7</sup>

However, at the time of the discovery of the New World, where apparently vast numbers of souls had lived and died without ever having heard of Christ or His Church, some theologians, especially the Franciscan, Andreas De Vega, proposed that these souls since they lived in invincible ignorance of the true faith, could have been saved without an explicit belief in Christ.<sup>8</sup>

But we saw that St. Thomas also wrote that it pertains to Divine Providence to furnish everyone with the means of salvation, provided there was no hindrance on their part, even though they lived in remote places.

“Is It Necessary to Believe Explicitly?

“Difficulties: It seems that it is not, for 1. We should not posit any proposition from which an untenable conclusion follows. But, if we claim that explicit faith is necessary for salvation, an untenable conclusion follows. For it is possible for someone to be brought up in the forest or among wolves, and such a one cannot have explicit knowledge of any matter of faith. Thus, there will be a man who will inevitably be damned. But this is untenable. Hence, explicit belief in something does not seem necessary...

“Answer to Difficulties: 1. Granted that everyone is bound to believe something explicitly, no untenable conclusion follows if someone is brought up in the forest or among wild beasts. For it pertains to Divine Providence to furnish everyone with what is necessary for salvation, provided that on his part there is no hindrance. Thus, if someone so brought up followed the direction of natural reason in seeking good and avoiding evil, we must most certainly hold that God would either reveal to him through internal inspiration what had to be believed, or would send some preacher of the faith to him as He sent Peter to Cornelius (Acts 10:20).”<sup>9</sup>

St. Thomas’ contemporary, the Franciscan Alexander of Hales (d. 1245), also taught the same doctrine, especially concerning baptized children brought up in captivity by the Moors. “If he does what is within his power, the Lord will enlighten him with a secret inspiration, by means of an angel or of a man.”<sup>10</sup>

The opinion of Andreas De Vega was not shared by the majority of the theologians of his day, for example, the great Jesuit theologian, Francisco Suarez (d. 1617), held fast to the teaching of St. Thomas and Alexander of Hales: “Whoever has not set up obstacles against it will receive the light or the call..., either externally by means of men...or by interior illumination by means of angels.”<sup>11</sup>

Not only was the opinion of De Vega not shared by the majority of the theologians of his day, it was rejected by the Mag-

isterium as well. In 1679 Pope Innocent XI condemned the proposition which implied that one could be saved without supernatural faith or revelation: "A faith amply indicated from the testimony of creation, or from a similar motive, suffices for justification." (Denz. 2380,2381.)<sup>12</sup>

This teaching of St. Thomas is abundantly illustrated in the lives of the missionary saints. Let me read two brief stories from the life of St. Columba, the Apostle of Scotland, written by his disciple St. Adaman:

"One day while laboring in his evangelical work in the principal island of the Hebrides, the one which lies nearest to the mainland, he cried out all at once, 'My sons, today you will see an ancient Pictish chief, who has kept faithfully all his life the precepts of the natural law, arrive in this island; he comes to be baptized and to die.' Immediately after, a boat was seen to approach the shore with a feeble old man seated in the prow, who was recognized as the chief of one of the neighboring tribes. Two of his companions brought him before the missionary, to whose words, as repeated by the interpreter, he listened attentively. When the discourse was ended the old man asked to be baptized, and immediately breathed his last breath, and was buried in the very spot where he had just been brought to shore."

"At a later date, in one of his last missions, when, himself an old man, he traveled along the banks of Loch Ness, always in the district north of the mountain range of the Dorsum Britanniae, he said to his disciples who accompanied him, 'Let us make haste and meet the angels who have come down from heaven, and who await for us beside a Pict who has done well according to the natural law during his whole life to extreme old age; we must baptize him before he dies.' Then hastening his steps outstripping his disciples, as much as was possible at his great age, he reached a retired valley, now called Glen Urquart, where he

found the old man who awaited him. Here was no longer any need of an interpreter, which makes it probable that Columba in his old age had learned the Pictish dialect. The old Pict heard him preach, was baptized, and with joyful serenity gave up to God the soul who was awaited by those angels whom Columba saw.”<sup>13</sup>

We also saw that the liberals taking passages out of context, claimed that Pope Pius IX taught that a person involved in invincible ignorance of the true faith could be saved. Here again is the whole relevant section from the encyclical *Quanto conficiamur* of 1863:

“And here, beloved Sons and Venerable Brethren, it is necessary once more to mention and censure the serious error into which some Catholics have unfortunately fallen. For they are of the opinion that men who live in errors, estranged from the true faith and from Catholic unity, can attain eternal life. This is in direct opposition to Catholic teaching. We all know that those who are afflicted with invincible ignorance with regard to our holy religion, if they carefully keep the precepts of the natural law that have been written by God in the hearts of all men, if they are prepared to obey God, and if they lead a virtuous and dutiful life, can attain eternal life by the power of divine light and grace. For God, Who reads comprehensively in every detail the minds and souls, the thoughts and habits of all men, will not permit, in accordance with his infinite goodness and mercy, anyone who is not guilty of a voluntary fault to suffer eternal torments (*suppliciis*). However, also well-known is the Catholic dogma that no one can be saved outside the Catholic Church, and that those who obstinately oppose the authority and definitions of the Church, and who stubbornly remain separated from the unity of the Church and from the successor of Peter, the Roman Pontiff (to whom the Savior has entrusted the care of His vineyard), cannot attain salvation.” (Denz 1677) Pope Pius IX nowhere in this passage says that a person involved

in invincible ignorance will be saved if he remains in that state, but by God's grace, such a person will be led to the Catholic faith and to the Church, as St. Thomas teaches. Vatican Council II in the "Decree on the Church's Missionary Activity" is very clear on this point. We read in *Ad Gentes*: "So although in ways known to Himself God can lead those, who through no fault of their own, are ignorant of the Gospel to that faith without which it is impossible to please Him" (*Ad Gentes*, 1,7).

Let me conclude this section on ignorance with a beautiful prayer of Pope Pius XII to Our lady of the Rosary of Pompeii: "O merciful Queen of the Rosary of Pompeii, thou, the Seat of Wisdom, hast established a throne of fresh mercy in the land that was once pagan, in order to draw all nations to salvation by means of the chaplet of Thy mystic roses: remember that thy divine Son hath left us this saying: 'Other sheep I have that are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.' Remember likewise that on Calvary thou didst become our Co-Redemptrix, by virtue of the crucifixion of Thy heart cooperating with Thy crucified Son in the salvation of the world; and from that day thou didst become the Restorer of the human race, the Refuge of sinners and the Mother of all mankind. Behold, dear Mother, how many souls are lost every hour! Behold, how countless millions of those who dwell in India, in China, and in barbarous regions do not yet know our Lord Jesus Christ! See, too, how many others are indeed Christians and are nevertheless far from the bosom of Mother Church which is Catholic, Apostolic and Roman! O Mary, powerful mediator, advocate of the human race, full of love for us who are mortal, the life of our hearts, blessed Virgin of the Rosary of Pompeii, graciously hear our prayers; let not the Precious Blood and the fruits of Redemption be lost for so many souls. From thy chosen shrine in Pompeii where thou dost nothing else save dispense heaven's favors upon the afflicted, grant that a ray of thy heavenly light may shine

forth to enlighten those many blinded understandings and to enkindle so many cold hearts. Intercede with thy divine Son and obtain grace for all the pagans, Jews, heretics and schismatics in the whole world to receive supernatural light and to enter with joy into the bosom of the true Church. Hear the confident prayer of the Supreme Pontiff, that all nations may be joined in the one faith, may know and love Jesus Christ, the blessed fruit of thy womb, Who liveth and reigneth with the Father and the Holy Spirit world without end. And then all men shall love thee also, thou who art the salvation of the world, arbiter and dispenser of the treasures of God, and Queen of mercy in the valley of Pompeii. And glorifying thee, the Queen of Victories, who by means of thy Rosary, dost trample upon all heresies, they shall acknowledge that thou givest life to all the nations, since there must be a fulfillment of the prophecy in the Gospel: ‘All generations shall call me blessed.’”<sup>14</sup>

## The Necessity of Baptism

### A. The Testimony of Holy Scripture:

“And Jesus coming, spoke to them, saying: 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.” (Matthew 28:18–20)

“And He said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.” (Mark 16:15–16)

“Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to Him: How can a man be born when

he is old? can he enter a second time into his mother's womb to be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John 3:3–5)

"Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the Apostles: What shall we do, men *and* brethren? But Peter *said* to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. And with very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation. They therefore that received his word, were baptized; and there were added in that day about three thousand souls." (Acts 2:37–41)

## B. The Testimony of Tradition:

St. Thomas Aquinas:

"Whether All Are Bound to Receive Baptism?"

"...I answer that, Men are bound to that without which they cannot obtain salvation. Now it is manifest that no one can obtain salvation, but through Christ; wherefore the Apostle says (Rom. 5:18): 'As by the offense of one unto all men unto condemnation; so also by the justice of one, unto all men unto justification of life.' But for this end is Baptism conferred on a man, that being regenerated thereby, he may be incorporated in Christ, by becoming His member: wherefore it is written (Gal. 3:27): 'As many of you as have been baptized in Christ, have put on Christ.' Consequently, it is manifest that all are bound to be baptized: and that without Baptism there is no salvation for men." <sup>15</sup>

Solemn Magisterium:

The Council of Vienne:

“All the faithful must confess only one Baptism, which regenerates in Christ all the baptized, just as there is one God and one faith. We believe that this sacrament, celebrated in water and in the name of the Father, Son, and Holy Spirit, is necessary for children and grown-up people alike for the perfect remedy of salvation.” (Denz. 482)

The Council of Trent, Session VII, Canon 5:

“If anyone says that Baptism is optional, that is, not necessary for salvation: let him be anathema.” (Denz. 691)

#### a) Baptism of Desire

Now if that was all there was to it, there would never have been a Father Feeney Case, but unfortunately the Church has one chink in its armor protecting its claim of exclusive salvation, namely, “Baptism of Desire.” Here is St. Thomas Aquinas:

“The sacrament of Baptism may be wanting to anyone in reality but not in desire: for instance, when a man wishes to be baptized, but by some ill-chance he is forestalled by death before receiving Baptism. And such a man can obtain salvation without being actually baptized, on account of his desire for Baptism, which desire is the outcome of faith that worketh by charity, whereby God, Whose power is not tied to visible sacraments, sanctifies inwardly. Hence Ambrose says of Valentinian, who died while yet a catechumen: ‘I lost him whom I was to regenerate: but he did not lose the grace he prayed for.’”<sup>16</sup>

Father Feeney thought that St. Ambrose meant by “the grace which he prayed for,” the grace of Baptism, and that someone most certainly baptized Valentinian when he was in danger of death. In his treatise *On the Mysteries*, St. Ambrose had written:

“You have read that the three witnesses in Baptism – the water, the blood and the Spirit – are one. This means that if you take

away one of these, the sacrament of Baptism is not conferred. What is the water without the cross of Christ? Only an ordinary element without sacramental effect. Again, without water there is no sacrament of rebirth: "Unless a man is born again of water and the Spirit he cannot enter into the kingdom of God." The catechumen believes in the cross of the Lord with which he too is signed, but unless he is baptized in the name of the Father, and of the Son, and of the Holy Spirit he cannot receive the forgiveness of sins or the gift of spiritual grace."<sup>17</sup>

Just to give some idea of how catechumens in any emergency were immediately baptized, let me again give a few excerpts from an excellent book, *Augustine the Bishop* by F. Van Der Meer:

"As in the sphere of morals, so also in that which pertains to the formal practice of religion, it is the weaker brethren that we hear about most. There are, for instance the permanent catechumens who are ready enough to listen to a fine sermon, who make the sign of the cross and call themselves Christians, but who, when Lent comes round, refuse to be inscribed as *competentes* and put off their Baptism till they happen to be gravely ill or have got into a panic in some emergency. If there was an earthquake or a pestilence, if the barbarian showed himself in the neighborhood threatening fire and the sword, then they came rushing to the priests for Baptism. That was quite the usual thing, and it was one of the reasons why the clergy were not allowed to leave if a town was threatened with siege. There was an earthquake in Sitifi,...and the inhabitants were forced to spend five days in the fields. On that occasion two thousand were baptized. It was the same in other parts of the Empire. When Alaric was nearing Rome in 410, there was a panic and crowds besieged the baptisteries, which went on baptizing uninterruptedly. When there were severe earth-tremors in Jerusalem, resulting in considerable damage to the buildings at the Holy Places, more was wrought in an instant by terror than had been achieved by a whole

century of preaching. Everybody rushed to be baptized, catechumens, heathens, Jews – the latter wearing the cross upon their clothes—and the baptisms ultimately numbered seven thousand. Augustine said in one of his sermons that he frequently heard of such things from brothers who were entirely trustworthy. ‘Everywhere God seeks to fill our hearts with terror so that He need condemn no man.’”

“...When at the end of his life the Vandals flooded over Africa, and Hippo was cut off by land, Honoratus of Thiara asked him what he should do in the event of the barbarians’ besieging him. Augustine replied that the bishop and his clergy must in no circumstances flee. For it was a worse thing that the living stones should go to ruin in their absence than they should witness the falling down of the stones that were lifeless. Also, at such a time people invariably rush into the church. Everyone wants something; one man wants to be baptized, another to be reconciled, a third to do penance, all need the comfort and the Holy Sacrifice. How can even one man be weak and ‘the bishop not burn?’ What if any man should die in the ban of the Church, or die without being born again? Surely, no man should be allowed to go out of this world without the viaticum of the Body of Christ? When we are no longer there, he says, men do nothing but run around and curse.”<sup>18</sup>

Many of St. Ambrose’s contemporaries did not think that a catechumen who was overtaken by death before the actual reception of the sacrament of Baptism could be saved. For instance, St. Gregory Nazianzan writes:

“If you are able to judge a man who intends to commit murder solely by his intention and without there having been any act of murder, then you can likewise reckon as baptized one who desired Baptism without having received Baptism. But if you cannot do the former, how the latter? I cannot see it. If you prefer, we will put it like this: if in your opinion desire has equal power with actual Baptism, then make the same

judgment in regard to glory, as if that longing itself were glory. Do you suffer any damage by not attaining the actual glory, as long as you have a desire for it?"<sup>19</sup>

St. John Chrysostom thought the same:

"Now if thou still questionest that Christ is God, stand away from the Church; be not here, even as a hearer of the Divine Word, and as one of the catechumens: but if thou art sure of this, and knowest clearly this truth, why delay? Why shrink back and hesitate. For fear, you say, lest I should sin. But dost thou not fear what is worse, to depart for the next world with such a heavy burden? For it is not equally excusable, not to have gotten a grace set before you, and to have failed in attempting to live uprightly. If thou be called to account, why didst thou not come for it? What wilt thou answer? In the other case thou mayest allege the burden of thy passions, and the difficulty of a virtuous life: but nothing of the kind here. For here is grace, freely conveying liberty. But thou fearest lest thou shouldst sin? Let this be after Baptism: and then entertain this fear, in order to hold fast the liberty thou hast received; not now, to prevent thy receiving such a gift. Whereas now thou art wary before Baptism, and negligent after it. ...But thou art waiting for Lent. ...Let us not wait for a set time, lest by hesitating and putting off we depart empty, and destitute of so great gifts. What do you suppose is my anguish when I hear that any person has been taken away unbaptized, while I reflect upon the intolerable punishments of that life, the inexorable doom!"<sup>20</sup>

And finally here is St. Augustine:

"And now there will be no one to say: 'Why does he come to the aid of this one and not that one? Why has this one been led by Divine Providence that he might be baptized, but when that catechumen was living well, he died by a sudden fall, and did not reach Baptism? On the other hand, a luxury loving man, an adulterer, an actor, a hunter, grew sick, was

baptized and died, although sin was clearly obvious in him, it was blotted out in him!’ Seek rewards, you find only punishment. Seek grace. ‘O the depths of the riches!’ Peter denies, a thief believes. ‘O the depths of the riches!’<sup>21</sup>

Father Feeney loved the numerous stories in the lives of the saints where a person was raised from the dead just to be baptized. Here is one such story from the life of St. Peter Claver, the “Saint of the Slaves”:

“The affair of the slave Augustina, who served in the house of Captain Vincente de Villalobos, was one of the strangest in the life of Claver. ...When Augustina was in her last agony Villalobos went in search of Claver. When the latter arrived the body was already being prepared for the shroud and he found it cold to the touch. His expression suddenly changed and he amazed everyone by crying aloud, ‘Augustina, Augustina.’ He sprinkled her with holy water, he knelt by her, and prayed for an hour. Suddenly the supposedly dead woman began to move. ...All fell on their knees. Augustina stared at Claver, and as if awakening from a deep sleep said, ‘Jesus, Jesus, how tired I am!’ Claver told her to pray with all her heart and repent her sins, but those standing by, moved by curiosity, begged him to ask her where she came from. He did so, and she said these words: ‘I am come from journeying along a long road. It was a beautiful road, and after I had gone a long way down it I met a white man of great beauty who stood before me and said, ‘Stop, you cannot go further.’ I asked him what I should do, and he replied, ‘Go back the way you have come, to the house you have left.’ This I have done, but I cannot tell how.” On hearing this Claver told them all to leave the room and leave him alone with her because he wished to hear her confession. He prepared her and told her that complete confession of her sins was of immense importance if she wanted to enter that paradise of which she had had a glimpse. She obeyed him, and as he heard her confession it became clear

to Claver that she was not baptized. He straightway ordered water to be brought, and a candle and a crucifix. Her owners answered that they had had Augustina in their house for twenty years and that she behaved in all things like themselves. She had gone to confession, to Mass, and performed all her Christian duties, and therefore she did not need Baptism, nor could she receive it. But Claver was certain that they were wrong and insisted, baptizing her in the presence of all, to the great delight of her soul and his, for a few minutes after she had received the sacraments she died in the presence of the whole family.”<sup>22</sup>

And here again is the beautiful story of St. Martin of Tours and the catechumen, as told by his disciple Supplicius Severus: “Near Poitiers he installed himself in an anchorite’s cell and was at once joined by a catechumen who was anxious to improve himself by the teaching of such a holy man. A few days later this catechumen fell sick of a violent attack of fever. It fell out that Martin was then absent. On his return at the end of three days he found a corpse. Death had come so suddenly that the unhappy man had not been able to receive Baptism before departing out of this world. Around the dead body the brethren were sadly employed in celebrating the funeral rites, when Martin hurriedly approached weeping and lamenting. Inspired by the Holy Ghost, he causes all present to leave the cell in which the body lies. As soon as the door is closed, he stretches himself upon the lifeless body of his dead brother. Absorbed for a long time in prayer, he feels the mercy of God is active by the intervention of the Holy Ghost. He raises himself slightly, his eyes fixed on the face of the dead man, awaiting with confidence the results of his prayer and of the mercy of the Lord. Hardly two hours have passed, when he sees the dead man slightly stir in all his limbs and with half-opened eyes blink at the light. Then, with a loud voice did Martin render thanks to the Lord; the sound of his thanksgiving filled

the cell. On hearing him, those who were waiting outside the door rushed in to behold a wonderful sight, for they saw alive the one whom they had left a corpse.”

“Thus restored to life the catechumen at once received Baptism and lived several years longer. He was the first among us to experience the might of Martin’s virtue, and to bear witness to the same. Above all he loved to relate how, when free of the body, he had been led before the tribunal of the Judge. There he heard pronounced over him the dismal sentence relegating him to the infernal regions with the unredeemed; at which two angels interceded for him with the Judge, saying that this was the man for whom Martin was praying.

“As a consequence, these same angels were commanded to conduct him back to earth; they therefore restored him to Martin and re-established him in his former existence. From thenceforth glory shone round the name of the Blessed One, who indeed was already holy in the sight of all, but was now seen to be also powerful and truly apostolic.”<sup>23</sup>

#### b) Baptism of Blood

Father Feeney did not include a treatment of salvation by Baptism of Blood, as a substitute for Baptism of Water in his final appeal to the Holy See, although he discussed it many times privately. Like Baptism of Desire, there is nothing from the Solemn Magisterium regarding Baptism of Blood, although Father Feeney sometimes accommodated a statement from the Council of Florence (1438–45) to this end. This Council declared:

“The Holy Roman Church believes, professes, and preaches that no one remaining outside the Catholic Church, not just pagans, but also Jews or heretics or schismatics, can become partakers of eternal life; but they will go to the ‘everlasting fire which was prepared for the devil and his angels’ (Matt.25:41), unless before the end of life they are joined to the Church.

For union with the body of Christ is of such importance that the sacraments of the Church are helpful to salvation only for those remaining in it; and fasts, almsgiving, other works of piety, and the exercise of Christian warfare bear eternal rewards for them alone. And no one can be saved, no matter how much alms he has given, even if he sheds his blood for the name of Christ, unless he remains in the bosom and unity of the Church” (Denz. 714).

This is not a condemnation of Baptism of Blood, because such was not the intention of the Council Fathers when defining, but it certainly is saying that even martyrdom for Christ cannot save outside the Church.

Since there is nothing from the Magisterium concerning Baptism of Blood, one has to turn again to the Fathers and Doctors. Father criticized the using of the Good Thief and the Holy Innocents (although some of the Fathers do so) as examples of Baptism of Blood, because they died before the foundation of the Catholic Church at Pentecost, and therefore before the sacrament of Baptism became obligatory. St. Augustine at one time used the Good Thief as an example of Baptism of Blood, but “in his *Retractiones* (Bk. 2, Ch. 44) Augustine finds the example of the thief inappropriate because ‘it is uncertain whether he had been baptized.’”<sup>24</sup> Father Feeney would have said, the example of the Good Thief was inappropriate, not because we were uncertain whether he had been baptized, which was extremely unlikely, but simply because the Church was not yet founded, and Baptism was not yet necessary for salvation.

It is apparent that many of the Fathers do not use the expression “Baptism of Blood,” as a substitute for Baptism of Water, but simply as a synonym for martyrdom, the martyrdom of someone who had already been baptized with water.

St. John Damascene in his *Barlaam and Joasaph* (R.M. November 27), tells a story which incidently, is a wonderful

illustration of Alexander of Hales' point about Divine Providence sending a preacher or an angel to a person of good will who had been brought in captivity by the Moors. Joasaph was brought up a prisoner by his pagan father in his palace, to frustrate a prophecy made at the time of his birth that he would one day become a Christian. Yet because Joasaph was of good will, Divine Providence overcame his father's schemes, and miraculously and secretly brought the priest Barlaam into the palace to preach to Joasaph. In the story, Barlaam has just explained to Joasaph the necessity of Baptism of Water for salvation. He continues:

These things were well understood by our holy and inspired fathers; and mindful of the Apostle's word that we must through much tribulation enter into the Kingdom of Heaven, they strove after holy Baptism, to keep their garment of immortality spotless and undefiled. Whence some of them also thought fit to receive yet another baptism; I mean that which is by blood and martyrdom. For this too is called baptism, the most honorable of all, inasmuch as its waters are not polluted by fresh sin; which also Our Lord underwent for our sakes, and rightly called it baptism. So as imitators and followers of Him, first His eyewitnesses, disciples, and Apostles, and then the whole band of holy martyrs yielded themselves, for the name of Christ, to kings and tyrants that worshiped idols, and endured every form of torment, being exposed to wild beasts, fire and sword, confessing the good confession, running the course and keeping the faith.<sup>25</sup>

So at least some of the Fathers do not use the expression "Baptism of Blood" as a substitute for Baptism of Water, but as a synonym for martyrdom. Let us turn to history to see if there is actually a Catholic martyr who died without being baptized with water. There are many historical examples of Divine Providence miraculously supplying water for baptism before the martyrdom of some of His saints. Probably the

most famous example is the miraculous well which sprang up in the Mammertime Prison allowing Saints Peter and Paul to baptize two captains of their guard, Saints Proculus and Martinian (R.M. July 2), and their 47 companions. It did not bother Father Feeney that skeptics, like the Bollandists, debunked these Acts of the Martyrs. He felt that even if the stories were embellished a little, they still reflected the thought of the early Church on the absolute necessity of Baptism of Water.

In the early days of Saint Benedict Center when we were still welcome in the various parishes around Boston, we would go in a group to Mission Church in Roxbury to see the famous Passion play, *Pilate's Daughter*, which was performed every Lent. In this fictional story, a miraculous fountain springs up in prison allowing Pilate's daughter, who had been converted, to baptize one of her companions before their martyrdom. This wonderful little play is no longer produced.

In the *Roman Martyrology* the phrase "Baptism of Blood," or variations of it, occurs about a dozen times. For example, on June 21 we read: "At Verulam in England, in the time of Diocletian, St. Alban, martyr, who gave himself up in order to save a cleric whom he had harbored. After being scourged and subjected to bitter torments, he was sentenced to capital punishment. With him also suffered one of the soldiers who led him to execution, for he was converted to Christ on the way and merited to be baptized in his own blood. St. Bede the Venerable has left an account of the noble combat of St. Alban and his companions."

This seems to be a clear-cut case of "Baptism of Blood" taking the place of "Baptism of Water," but we read in St. Bede: "On the top of the hill, St. Alban prayed that God would give him water, and immediately a living spring broke out beneath his feet." <sup>26</sup> It seemed obvious to Father Feeney that the purpose of the water was to baptize the soldier.

In the *Roman Martyrology* for the 3<sup>rd</sup> day of January, we read: "At Rome, the holy virgin and martyr, St. Emerentiana. Being yet a catechumen, she was stoned to death while praying at the tomb of St. Agnes, her foster sister." St. Agnes had been martyred two days previously, and Father Feeney thought it inconceivable that St. Emerentiana was not baptized in the interval. She might still have been called technically a "catechumen," that is, her instruction in the faith was not yet completed, but catechumens were immediately baptized when in danger of death during a persecution. We have seen St. Augustine urging Honoratus of Thiara not to flee at the approach of the Vandals: "What if any man should die in the ban of the Church, or die without having been born again?" This practice is especially well illustrated in the stories of the North American Martyrs since a catechumenate, similar to that of the early Church, had been re-established. We read in the *Relation* of Fr. Paul Rageneau, S.J., the superior of the Huron Mission:

"...Inspired by a hostile army, that was reported to be but a half league from the village...the women thought only of flight and the men of resisting the attack; fear and dread reigned everywhere. Amid all those alarms the Christians, the catechumens, and even many infidels, hastened to the church, some to receive absolution, others to hasten their baptism; all feared hell more than death. The Father [probably Daniel] did not know whom to hear, for while he wished to satisfy some, the others pressed him and cried to him for pity. It was a combat of the Faith, which lived in their hearts and gave them a legitimate right to what they desired. Thus the Father found himself, fortunately, compelled to grant their requests. Many were armed from head to foot and received baptism in that state. After all, it turned out to be a false alarm; but the Faith and holy promises of those persons who were baptized in haste, were, nevertheless, earnest. The Holy Spirit is an excellent teacher; and when he calls anyone

to the Faith, he abundantly supplies whatever may be deficient in our instructions.”<sup>27</sup>

Father Feeny’s favorite story from the North American Martyrs was that of the heroic death of St. Anthony Daniel:

“Hardly had the Father ended Mass, and the Christians—who according to their custom, had filled the church after the rising of the sun—were still continuing their devotions there, when the cry arose, ‘To arms, and repel the enemy!’—who, having come unexpectedly, had made his approaches by night. Some hasten to the combat, others to flight: there is naught but alarm and terror everywhere. The Father, among the first to rush where he sees the danger greatest, encourages his people to a brave defense; and—as if he had seen paradise open for the Christians, and hell on the point of swallowing up all the infidels—he speaks to them in a tone so animated with the spirit which was possessing him, that having made a breach in the hearts which till then had been most rebellious, he gave them a Christian heart. The number of those proved to be so great, that unable to cope with it by baptizing them one after the other, he was constrained to dip his handkerchief in the water (which was all that necessity then offered him), in order to shed abroad as quickly as possible this grace on those poor savages, who cried mercy to him, using the manner of baptizing which is called ‘by aspersion.’”<sup>28</sup>

“...Meanwhile, the enemy continued his attacks more furiously than ever; and, without a doubt, it was a great blessing for the salvation of some that at the moment of their death, Baptism had given them the life of the soul, and put them in possession of an immortal life. When the Father saw that the Iroquois were becoming masters of the place, he,—instead of taking flight with those who were inviting him to escape in their company,—forgetting himself, remembered some old men and sick people, whom he had long ago prepared for Baptism. He goes through the cabins, and proceeds to fill them with

his zeal,—the infidels themselves presenting their children in crowds, in order to make Christians of them. Meanwhile the enemy, already victorious, had set everything on fire, and the blood of even the women and children irritated their fury. The Father wishing to die in his church, finds it full of Christians, and catechumens who ask for Baptism. It was indeed at that time that their faith animated their prayers, and that their hearts could not belie their tongues. He baptizes some, gives absolution to others, and consoles them all with the sweetest hope of the saints,—having hardly other words on his lips than these: ‘My brothers, today we shall be in heaven.’

“The enemy was warned that the Christians had betaken themselves, in very large numbers, into the church, and that it was the easiest and richest prey that he could hope for; he hastens thither, with barbarous howls and stunning yells. At the noise of these approaches, ‘Flee my brothers,’ said the Father to his new Christians, ‘and bear with you your Faith even to the last sigh. As for me’ (he added), ‘I must face death here as long as I shall see here any soul to be gained for Heaven; and, dying here to save you, my life is no longer anything to me; we shall see one another again in heaven.’ At the same time, he goes out in the direction whence comes the enemy, who stop in astonishment to see one man alone come to meet them, and even recoil backward, as if he bore upon his face the terrible and frightful appearance of a whole company. Finally,—having come to their senses a little, and being astonished at themselves,—they incite one another; they surround him on all sides, and cover him with arrows, until, having inflicted on him a mortal wound from an arquebus shot,—which pierced him through and through, in the very middle of his breast,—he fell. Pronouncing the name of Jesus, he blessedly yielded up his soul to God, —truly as a good pastor, who exposes his soul and his life for the salvation of his flock.”<sup>29</sup>

In summary and conclusion Father Feeney thought that if, as St. Thomas, Alexander of Hales and Suarez taught, Divine Providence would supply a person of good will involved in invincible ignorance with a preacher, it would seem strange if in an emergency, He would not also supply the water for Baptism. Father Feeney probably did not include these opinions on Baptism of Blood in his formal appeal to the Holy See because they are necessarily so speculative. He preferred to argue from authority, especially from the authority of the Magisterium, rather than mainly from reason as has been done here.

It is *de fide definita* from the Council of Trent (Denz. 691) that Baptism is necessary for salvation, but unfortunately there is what Father Feeney considered a “loophole” in this definition, namely Baptism of Desire, about which the opinions of the Fathers differ. If someone said there is salvation outside the Church, Father Feeney said, such a person was a heretic, because it is *de fide definita* that there is no salvation outside the Church. But if someone said, there is no salvation outside the Church, but a man can be saved by Baptism of Desire, he felt hampered in his defense of the Church. His predicament was very similar to that of Orestes Brownson a hundred years earlier who was trying to defend the prerogatives of the Holy Father, before the condemnation of the first three Gallican articles by Vatican Council I. The Precious Blood Father, Thomas Ryan, in his excellent biography of Brownson says:

“What he considered of the most vital importance as bearing on the controversies of the day was the Council’s utter condemnation of the first three Gallican articles, which controverted the supremacy of the vicar of Christ, both in relation to the civil power and in relation to a general council, and the assertion of the primacy of jurisdiction of the successor of Peter in relation to both. The Vatican proclamation of the papal prerogatives leveled, he said, ‘a death-blow at the wretched Gallicanism and political atheism which enfeebles and kills

the life of every nation.’ He felt free now for the first time in his life to defend the Catholic Church unhampered by a mutilated orthodoxy. He could now bring out and insist on the very truths needed to combat the dominant heresies of the age. And with renewed energy and assurance he returned once more to a promulgation of his high-toned ultra-montanism as the only medicament that could heal the wounds of a well-nigh moribund society.”<sup>30</sup>

Father Feeney felt that only an authoritative pronouncement from the Holy See condemning the abuses of the concept of “Baptism of Desire,” could halt the spread of liberalism that had brought the Church to the crisis it faces today.

### c) The Limbo of the Children

I would like to add to this section on the necessity of Baptism, a little codicil on the Limbo of the Children, but point out that this did not form a part of Father Feeney’s final appeal to the Holy Office and to the Holy Father as presented in *Bread of Life*. In Father Feeney’s day the Limbo of the Children was not under attack, but gradually the liberals, apparently realizing their lack of logic in allowing unbaptized adults into heaven, but sending unbaptized children to Limbo, are currently demanding the elimination of this concept from Catholic theology. Surprisingly these liberals have been joined in this crusade by many well-meaning but misguided conservatives, who see in the abolition of the Limbo of the Children a means of getting the souls of aborted babies into heaven by means of Baptism of Desire, the desire being on the part of their parents or of the Church. It seems to me that this “sentimental theology” can only encourage abortion, and calls for an urgent response from the Magisterium to uphold the traditional belief in the Limbo of the Children and to call a halt to the continuing abuse of the concept of Baptism of Desire.

Let us review again briefly the teaching of the Church on

the Limbo of the Children. From the earliest times the Fathers both of the East and the West taught this doctrine. For example, St. Gregory Nazianzan said:

“...It will happen, I believe, that those last mentioned [i.e. infants dying without Baptism] will neither be admitted by the just judge to the glory of heaven, nor condemned to suffer punishment, since though unsealed [by Baptism], they are not wicked. ...For from the fact that one does not merit punishment it does not follow that he is worthy of being honored, any more than it follows that one who is not worthy of a certain honor deserves punishment on that account.”<sup>31</sup>

While it is true that St. Augustine, apparently over-reacting to the teaching of the Pelagians, condemned infants to the fires of hell, by the time of the Middle Ages the earlier doctrine had been completely re-established. For example, St. Bonaventure writes:

“...Finally to these punishments are added the punishment of...being deprived of the sight of God and the loss of heavenly glory, affecting both adults and children who are unbaptized. The children are punished along with the others but by the mildest punishment because they deserve only the punishment of those who are lost, not the punishment of the senses.”<sup>32</sup>

The Magisterium of the Church is in complete agreement with this teaching of St. Bonaventure. In 1206 Pope Innocent III wrote to the Archbishop of Lyons in response to his question concerning the fate of unbaptized babies:

“Original sin, therefore, which is committed without consent, is remitted without consent through the power of the sacrament of Baptism; but actual sin which is contracted with consent, is not mitigated in the slightest without consent. ... The punishment of original sin is deprivation of the vision of God, but the punishment of actual sin is the torments of everlasting hell.” (Denz. 410)

In 1274 the Council of Lyons taught:

“The souls of those who die in mortal sin or in original sin only, however, immediately descend to hell, yet to be punished with different punishments.” (Denz. 464)

In 1321 Pope John XXII wrote in a letter to the Armenians: “[The Roman Catholic Church] teaches...that the souls...of those who die in mortal sin, or with original sin only, descend immediately into hell; however to be punished with different penalties and in different places.” (Denz. 493a)

In 1438 the Council of Florence said that the Church’s teaching on the Limbo of the Children had been “defined.” While this of course is not strictly true, it perhaps indicates the high theological note which this teaching enjoys:

“It has likewise been defined...moreover the souls of those who depart in actual mortal sin or in original sin only, descend immediately into hell but undergo punishments of a different kind.” (Denz. 693)

The rigorist Jansenists taught that unbaptized children were punished in the fires of hell, and rejected as a “Pelagian fable” the Church’s teaching on the Limbo of the Children. This error was condemned by Pope Pius VI in 1794:

“The doctrine which rejects as a Pelagian fable that place of the lower regions (which the faithful generally designate by the name of the Limbo of Children) in which the souls of those departing with the sole guilt of original sin are punished with the punishment of the condemned, exclusive of fire, just as if, by this very fact, that those who remove the punishment of fire introduced that middle place and state, free of guilt and punishment between the kingdom of God and eternal damnation, such as that about which the Pelagians idly talk: [This proposition is] false, rash, injurious [to Catholic schools.” (Denz. 1526)

The sentimentalists are now saying that aborted babies can be saved by Baptism of Desire, by the faith and desire of their parents, or by the faith and desire of the Church. Unfortu-

nately, the opinion that they can be saved by the faith and desire of the Church has not yet been condemned, but that infants do not need to be baptized is a Calvinist proposition that was condemned by the Council of Trent:

“If anyone denies that infants newly born from their mothers’ wombs are able to be baptized,’ even though they be born of baptized parents, ‘or says they are baptized indeed for the remission of sins, but that they derive nothing of original sin from Adam, which must be expiated by the laver of regeneration’ for the attainment of life everlasting, whence it follows, that in them the form of Baptism for the remission of sins is understood to be not true, but false: let them be anathema. For what the Apostle has said: ‘By one man sin entered into the world, and by the sin death, and so death passed upon all men, in whom all sinned’ (Rom. 5:12), is not to be understood otherwise than as the Catholic Church spread everywhere has always understood it. For by reason of this rule of faith from a tradition of the Apostles even infants, who could not as yet commit any sins of themselves, are for this reason truly baptized for the remission of sins, so that in them there may be washed away by regeneration, what they have contracted by generation. ‘For unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God.’” (John 3:15).<sup>33</sup>

## The Necessity of the Church

### Introduction:

In Holy Scripture, the necessity of the Church for salvation is inseparable from the necessity of Jesus Christ for salvation. The American Bishops in their Collective Pastoral Letter, *The Church in Our Day*, of 1968 said:

“Jesus lives undiminished only in that Church which has written and preached the Scriptures; in that Church which celebrates the sacraments, proclaims the creeds, assembles

the councils, worships the Father, offers the Body of the Lord in her liturgy, and lives by the unfailing Spirit of God. The Church is alive in Christ and Christ lives in His Church. Thus, she exists for the glory of God and the healing of mankind. In Christ she realizes how mighty is God's glory which abides with us in so tangible a manner. God, however, is not glorified nor are human hearts healed when men seek Christ while consciously rejecting His Church. Man is not allowed to pick and choose when he seeks God's will for himself." <sup>34</sup>

Fr. Thomas R. Ryan, C.S.S.P., the author of the definitive biography of Orestes Brownson, sums up this excellent Pastoral Letter in this way:

"The American bishops in their Collective Pastoral Letter of 1969 said: 'Outside of Christ there is no salvation...Outside the Church no salvation.'" <sup>35</sup>

Pope John Paul I, in a General Audience on September 13, 1978, said:

"It is difficult to accept some truths, because the truths of faith are of two kinds: some pleasant, others unpalatable to our spirit. For example, it is pleasant to hear that God has so much tenderness for us, even more tenderness than a mother for her children. Other truths, on the contrary, are hard to accept. God must punish if I resist. That is not agreeable, but it is clear that Jesus and the Church are the same thing: indissoluble, inseparable. Christ and the Church are only one thing. It is not possible to say: 'I believe in Jesus, I accept Jesus, but I do not accept the Church.' When the poor Pope, when the bishops, the priests, propose the doctrine, they are merely helping Christ. It is not our doctrine; it is Christ's: we must merely guard it and present it." <sup>36</sup>

#### A. The Testimony of Holy Scripture:

"I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures." (John 10:9)

“Then Peter, filled with the Holy Ghost, said to them: Ye princes of the people, and ancients hear: If we this day are examined concerning the good deed done to the infirm man, by what means he has been made whole: Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner. Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.” (Acts 4:8-12)

#### B. The Testimony of Tradition:

Let me give just two of the Doctors of the Church on the necessity of the Church for salvation, first St. Augustine and then St. Thomas Aquinas:

“A man cannot have salvation except in the Catholic Church. Outside the Catholic Church he can have everything except salvation. He can have honor, he can have Sacraments, he can sing Allelulia, he can answer Amen, he can possess the Gospel, he can have and preach faith in the name of the Father and of the Son and of the Holy Spirit; but never except in the Catholic Church will he be able to find salvation.”<sup>37</sup>

“But the unity of the Church exists primarily because of the unity of faith; for the Church is nothing else than the aggregate of the faithful. And because without faith it is impossible to please God, for this reason there is no room for salvation outside the Church. Now the salvation of the faithful is consummated through the sacraments of the Church, in which [sacraments] the power of the Passion of Christ is effective.”<sup>38</sup>

Let me again cite some of the recent Popes from Leo XIII to John Paul II insisting on the necessity of the Catholic Church for salvation:

Leo XIII: "By the ministry of this Church, so gloriously founded by Him, He willed to perpetuate the mission which He had Himself received from the Father; and on the one hand, having put within her all the means necessary for man's salvation, on the other hand, He formally enjoined upon men the duty of obeying His Church as Himself, and religiously taking her as a guide of their whole lives. "He that heareth you, heareth Me; he that despiseth you, despiseth me." (Luke 10:16) Therefore, it is from the Church alone that the law of Christ must be asked: and, consequently, if for man Christ is the way, the Church, too, is the way, the former of Himself and by His nature, the latter by delegation and communication of power. Consequently, all who wish to reach salvation outside the Church, are mistaken as to the way and are engaged in a vain effort." <sup>39</sup>

Leo XIII: "This is our last lesson to you: receive it, engrave it in your minds, all of you: by God's commandment salvation is to be found nowhere but in the Church; the strong and effective instrument of salvation is none other than the Roman Pontificate." <sup>40</sup>

Pope St. Pius X: "Strong in this faith, unshakably established on this Peter, We turn the eyes of Our soul both to the heavy obligations of this holy primacy and at the same time to the strength divinely imparted to Our heart. In peace We wait for those to be silent who are loudly proclaiming that the Catholic Church has had her day, that her teaching is hopelessly reactionary, that she will soon be reduced either to conformity with the data of science and a civilization without God, or to withdrawal from the society of men. And while We wait, it is Our duty to recall to everyone, great and small, as the Holy Pontiff Gregory did in ages past, the absolute necessity which is ours to have recourse to this Church to effect our eternal salvation, to obtain peace, and even prosperity in our life here below.

“That is why, to use the words of the Holy Pontiff, we say: ‘Make firm the progress of your souls, as you have begun to do, with the firmness of this rock: on it, as you know, Our Redeemer founded the Church throughout the world, so that sincere hearts, guiding their steps by her, would not stray on to the wrong road.’”<sup>41</sup>

Pope Pius XI: “Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize and obey the authority and supremacy of Peter and his legitimate successors. Did not the ancestors of those who are now entangled in the errors of Photius and the reformers, obey the Bishop of Rome, the chief shepherd of souls? Alas their children left the home of their fathers, but it did not fall to the ground and perish for ever, for it was supported by God. Let them therefore return to their common Father, who, forgetting the insults previously heaped on the Apostolic See, will receive them in the most loving fashion. For if, as they continually state, they long to be united with Us and ours, why do they not hasten to enter the Church, ‘the Mother and mistress of all Christ’s faithful?’ Let them hear Lactantius crying out: ‘The Catholic Church is alone in keeping the true worship. This is the fount of truth, this is the house of Faith, this is the temple of God: if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Let none delude himself with obstinate wrangling. For life and salvation are here concerned, which will be lost and entirely destroyed, unless their interests are carefully and assiduously kept in mind.’”<sup>42</sup>

Pope Pius XII: “O Mary Mother of Mercy and Refuge of Sinners! We beseech thee to look with pitying eyes on poor heretics and schismatics. Do thou, who art the Seat of Wisdom, enlighten the minds wretchedly enfolded in the darkness of ignorance and sin, that they may clearly recognize the Holy, Catholic, Roman Church to be the only true Church of

Jesus Christ, outside of which neither sanctity nor salvation can be found. Call them to the unity of the one fold, granting them the grace to believe every truth of our holy faith and to submit themselves to the Supreme Roman Pontiff, the Vicar of Jesus Christ on earth, that, thus being united with us by the sweet chains of charity, there may soon be but one fold under one and the same Shepherd; and may we all thus, O Glorious Virgin, exultantly sing forever: 'Rejoice, O Virgin Mary! Thou alone hast destroyed all heresies in the whole world!' Amen." <sup>43</sup>

Pope John XXIII: "And you, venerable brothers, will not fail, in your teaching, to recall to the flocks entrusted to you these grand and salutary truths; we cannot render to God the devotion that is due Him and that is pleasing to Him nor is it possible to be united to Him except through Jesus Christ; and it is not possible to be united to Jesus Christ except in the Church and through the Church, His Mystical Body, and, finally, it is not possible to belong to the Church except through the bishops, successors of the Apostles, united to the Supreme Pastor, the successor of Peter." <sup>44</sup>

Pope John Paul I: "According to the words of St. Augustine, who takes up an image dear to the ancient Fathers, the ship of the Church must not fear, because it is guided by Christ and by His Vicar. 'Although the ship is tossed about, it is still a ship. It alone carries the disciples and receives Christ. Yes, it is tossed on the sea, but, without it, one would immediately perish.' (Sermon, 75, 3; PL 28, 475) Only in the Church is salvation. 'Without it one perishes.'" <sup>45</sup>

Pope John Paul II: "The mystery of salvation is revealed to us and is continued and accomplished in the Church...and from this genuine and single source, like 'humble, useful, precious and chaste' water, it reaches the whole world. Dear young people and members of the faithful, like Brother Francis we have to be conscious and absorb this fundamental and revealed truth, consecrated by tradition: 'There is no salvation outside

the Church.’ From her alone there flows surely and fully the life-giving force destined in Christ and in His Spirit, to renew the whole of humanity, and therefore directing every human being to become a part of the Mystical Body of Christ.”<sup>46</sup>

#### Solemn Magisterium:

Father Feeney’s case for the necessity of the Church from the Solemn Magisterium is unanswerable. It is *de fide*, from both the Fourth Lateran Council and from the Council of Florence, that there is no salvation outside the Church:

“Indeed, there is but one universal Church of the faithful outside of which no one at all is saved.”<sup>47</sup>

“The holy Roman Church believes, professes, and preaches that no one remaining outside the Catholic Church, not just pagans, but also Jews or heretics or schismatics, can become partakers of eternal life; but they will go to the ‘everlasting fire which was prepared for the devil and his angels’ (Matt. 25:41), unless before the end of life they are joined to the Church. For the union with the body of the Church is of such importance that the sacraments of the Church are helpful to salvation only for those remaining in it; and fasts, almsgiving, other works of piety, and the exercise of Christian warfare bear eternal rewards for them alone. And no one can be saved, no matter how much alms he has given, even if he sheds his blood for the name of Christ, unless he remains in the bosom and unity of the Catholic Church.”<sup>48</sup>

### The Necessity of Submission to the Holy Father

#### A. The Testimony of Holy Scripture:

“And Jesus came into the quarters of Cæsarea Philippi: and He asked His disciples, saying: Whom do men say that the Son of Man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: that 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 whosoever thou shalt loose on earth, it shall be loosed also in heaven.” (Matt. 16:13–19)

#### B. The Testimony of Tradition:

Again let me quote from just two of the Doctors of the Church on the necessity of submission to the Holy Father for salvation. St. Bede the Venerable and St. Thomas Aquinas. Here is St. Bede’s account of the Easter Controversy with the Irish monks:

“But as for you and your companions, you certainly sin, if, having heard the decrees of the Apostolic See, and of the universal Church, and the same is confirmed by Holy Writ, you refuse to follow them; for, though your fathers were holy, do you think that their small number, in a corner of the remotest island, is to be preferred before the universal Church of Christ throughout the world? And if that Columba of yours (and, I may say, ours also, if he was Christ’s servant), was a holy man and powerful in miracles, yet could he be preferred before the most blessed prince of the Apostles to whom Our Lord said ‘Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and to thee I will give the keys of the kingdom of heaven?’”

“When Wilfrid had spoken thus, the king said, “Is it true Colman, that these words were spoken to Peter by Our Lord?” He answered, “It is true, O king!” Then says he, “Can you

show any such power given to your Columba?" Colman answered, "None." Then added the king, "Do you both agree that these words were principally directed to Peter, and that the keys of heaven were given to him by Our Lord?" They both answered. "We do." Then the king concluded, "And I also say unto you, that he is the door-keeper, whom I will not contradict, but will, as far as I know and am able, in all things obey his decrees, lest, when I come to the gates of the kingdom of heaven, there should be none to open them, he being my adversary who is proved to have the keys." <sup>49</sup>

And St. Thomas Aquinas in his *Against the Errors of the Greeks*: "It is shown also that it is necessary for salvation to be subject to the Roman Pontiff." <sup>50</sup>

#### Solemn Magisterium:

From the Solemn Magisterium we have the strongest and clearest pronouncement by Pope Boniface VIII in his Bull *Unam Sanctam* issued in 1302:

"We declare, say, define, and pronounce that it is absolutely necessary for the salvation of every human creature to be subject to the Roman Pontiff." (Denz. 469)

This definition (*de fide definita*) seems unanswerable, but the liberals boldly claim that this is not a definition intended for the universal Church, but only a pronouncement meant to deal with the local problem of Philip the Fair. But when Philip demanded of Pope Clement V, the first Avignon Pope, that he withdraw *Unam Sanctam*, Pope Clement did not do so, but issued the Brief *Meruit* February 1, 1306, which despite its extremely conciliatory tone, clearly states that *Unam Sanctam* contains a "definition":

"That is why we do not wish or intend that any prejudice be engendered for that king and kingdom by the definition and declaration of our predecessor Pope Boniface VIII of happy memory, which began by the words *Unam Sanctam*." <sup>51</sup>

At the Fifth Lateran Council (1512–1517) Pope Leo X reaffirmed the teaching of Boniface VIII:

“Where the necessity of salvation is concerned all the faithful of Christ must be subject to the Roman Pontiff, as we are taught by Holy Scripture, the testimony of the holy fathers, and by that constitution of our predecessor of happy memory, Boniface VIII, which begins *Unam Sanctam*.”<sup>52</sup>

Let me conclude then by citing two recent popes on the necessity of submission to the Holy Father for salvation. Here is Pope Pius XII in his encyclical *Mystici Corporis* which appeared in 1943:

“Nor against this may one argue that the primacy of jurisdiction established in the Church gives such a Mystical Body two heads. For Peter in virtue of his primacy is only Christ’s Vicar; so that there is only one chief Head of this Body, namely Christ, Who never ceases Himself to guide the Church invisible, though at the same time He rules it visibly, through him who is His representative on earth, after His glorious Ascension into heaven this Church rested not on Him alone, but on Peter too, its visible foundation stone. That Christ and His Vicar constitute one only Head is the solemn teaching of Our predecessor of immortal memory Boniface VIII in the Apostolic Letter *Unam Sanctam*; and his successors have never ceased to repeat the same.

“They, therefore, walk in the path of dangerous errors who believe that they can accept Christ as the head of the Church, while not adhering loyally to His Vicar on earth. They have taken away the visible bonds of unity and left the Mystical Body of the Redeemer so obscured and so maimed, that those who are seeking the haven of eternal salvation can neither see it nor find it.”<sup>53</sup>

And finally here is Pope John XXIII in his homily to the Bishops and faithful assisting at his coronation on November 4, 1958:

“The Savior Himself is the door of the sheepfold: ‘I am the door of the sheep.’ Into this fold of Jesus Christ, no man may enter unless he be led by the Sovereign Pontiff; and only if they be united to him can men be saved, for the Roman Pontiff is the Vicar of Christ and His personal representative on earth.”<sup>54</sup>

## Conclusion

Father Feeney was a great admirer of St. Thomas Aquinas, but he preferred his Eucharistic hymns *Tantum Ergo* and *O Salutaris* to his *Summa Theologica*. The dry bones of theology did not appeal to him, and while I am sure he would have appreciated my “Doctrinal Summary,” I can hear him asking, “But where is Our Lady in all this?” So in conclusion I would like to cite in his honor, my favorite of his many apostrophes to Our Lady and her absolute necessity for salvation, “*You’d Better Come Quietly*”:

“After we have passed the last flaming seraph in the world of angel, what comes next? The Godhead itself? ...In the order of nature, yes. In the order of grace, no!

“Strangely enough, in the dispensation of Grace, creation restores itself into flesh and blood once more, and we find human nature again at the portal of the Divine Reality. We find it in the form of a girl. Our minds, weary of climbing without pictures to assist us, through the tenuous droves of spirits that lie above us in the nine worlds of angel, are refreshed once more with an imaginative picture of something we know, love and have seen, before we step across the threshold of creation into the Ecstatic Essence of God. We find a girl again; with hands and eyes and hair, and a heart; airing her maiden-mother manners at the summit of all creation, constituted Queen of the Universe, with dominion over all angels and all men, more beautiful in her single reality, more pleasing to God, more full of Grace, than all the rest of creation put together.

She is ‘beautiful as the moon, chosen as the sun, mighty as an army set in array.’ She is the Queen of Angels. She is the Mother and the Queen of Men. She originated on this little planet of ours, pertains to our race, our kind, is related to us not by the angelic ties of love and thought, but by the very fibers of flesh and blood.

“She is still a woman, even in this awful majestic status bestowed upon her by God. And she likes compliments. *Tower of Ivory, Mystical Rose, Morning Star*. . . .Such tributes please her.

“Her alliance to God is threefold. She is the Daughter of the Father, the Spouse of the Holy Spirit, and the Mother of the Son. She presents all creation with a baby, whose name in eternity is God, and whose name in time is Jesus.

“She is the Mother of Divine Grace, powerful in her intercession. She is not God, she is the *Gate to God*, the Gate of Heaven. There is no passing to Eternal Life except through her. She is understanding, innocent, marvelously simple and unsuspecting, tender towards sinners. She takes us each by the hand and leads us to the Beatific Vision, and shares the radiant beauty of Christ’s human nature begotten in her womb.

“One cannot escape her. One cannot get into Heaven except through the Gate!

“‘You’d better come through the Gate!’ God says to each of us. ‘Hesitations, incertitudes, nervousness, suspicions, doubts, what good do these do either a man or an angel?’

“‘You’d better come through the Gate...!’

“‘And, YOU’D BETTER COME QUIETLY!’”<sup>55</sup>

<sup>1</sup> An amusing aside on this Creed—When Father Feeney wrote one of his most admired pieces, “The Trinity Explained to Thomas Butler,” the Jesuit censor refused to grant him permission to publish, because he had said that St. Athanasius wrote the Athanasian Creed. Father Feeney then added this footnote: “There is a dispute as to the pre-

- cise author of the Athanasian Creed. But we may give our Saint the same credit at least that Homer would receive for the Iliad, or, according to some, Shakespeare for Hamlet” (*The Leonard Feeney Omnibus*, Sheed and Ward, New York, 1943, p. 205). Permission was granted.
- <sup>2</sup> *Ad Beatissimi*, November 1, 1914, *The Papal Encyclicals* (1903-1939), Claudia Carlen, I.H.M., McGrath Publishing Company, 1981, pp. 148,149.
- <sup>3</sup> *Commentaria in Scripturam Sacram*, Paris, 1876 edition, p. 438.
- <sup>4</sup> Fr. James Broderick, S.J., *Saint Francis Xavier*, The Wicklow Press, New York, 1952, pp. 437, 438; n. 1, Schurhammer, *Epistolae S. Francisci Xaverii*, 2:262–267.
- <sup>5</sup> *Treatise on the Love of God*, translated by Fr. Henry Benedict Mackey, O.S.B., The Newman Book Shop, Westminster, MD, 1942, p. 178.
- <sup>6</sup> *Summa Theologica*, I-II, Q. 76, a. 2.
- <sup>7</sup> *Summa Theologica*, II-II, Q. 10, a. 3.
- <sup>8</sup> Cf. Address to the Confraternity of Catholic Clergy, Third National Colloquium, November 1977, by Fr. Peter Finnegan, O.P., “The Priest, the Word of God, and the Magisterium,” Cardinal Communications, New London, CN.
- <sup>9</sup> *The Disputed Questions on Truth, Vol. II*, Q. 14, a. 2; translated by Fr. James V. McGlynn, S.J., Henry Regnery Company, Chicago, 1952, pp. 158, 262.
- <sup>10</sup> *Summa Theologica*, II (2) 1\* libri, ing. 3, tr. 2, sect. 1, tit. 1, c. 8 (n. 325); quoted in Fr. Ricardo Lombardi, S.J., *The Salvation of the Unbeliever*, translated by Dorothy M. White, The Newman Press, Westminster, MD., 1956, p. 232.
- <sup>11</sup> *De Praedestinatione et Reprobatione*, 1, IV, c. 3, n. 19; quoted in Lombardi, Op. cit., p. 232.
- <sup>12</sup> Cf. Finnegan, Op. cit.
- <sup>13</sup> Count de Montalambert, *The Monks of the West*, Vol. III, London, 1846, pp. 63, 64.

- <sup>14</sup> *The Raccolta*, no. 628, Benzinger Brothers, New York, 1957.
- <sup>15</sup> *Summa Theologica*, III, Q. 68, a. 1.
- <sup>16</sup> *Summa Theologica*: III, Q. 68, a. 2.
- <sup>17</sup> *De Mysteriis*, Ch. IV, no. 20.
- <sup>18</sup> F. Van Der Meer, *Augustine the Bishop*, Sheed and Ward, London, 1961, p. 148, 149; n. 90 *Epistolae*, 228, 8; n. 91 *Sermones*, 196; n. 92 *Sermones*, 19, 6 (probably circa 419, cf. vol. 5, p.105, n.a in the Maurist edition); pp. 268, 269; n.151 *Epistolae*, 228, cf. Possideus, *Vita Augustini*, 30; cf. 2 Cor. xi, 29.
- <sup>19</sup> "Oration on the Holy Lights," *Patrologiae Graece*, 36, 40:23; cf. W.A. Jurgens, *The Faith of the Early Fathers*, Vol. II, The Liturgical Press, Collegeville, MN, 1970, par. 1012.
- <sup>20</sup> "Homily on the Acts of the Apostles," *Nicene and Post-Nicene Fathers*, Volume XI, edited by Philip Schaff, the Christian Literature Co., New York, 1889, pp. 9, 10. Abbot Jerome Theisen writes: In any event there is no salvation outside the church, for outside the boundaries of the church there is no baptism. Chrysostom advocates a literal reading of the axiom, outside the church no salvation, 'and he surely means: outside the visible church.' 34 The mass of the unbaptized pagans persists in sin. Chrysostom does not allow them a baptism of desire as a substitute for actual baptism. Even the catechumenate is not sufficient for salvation. And while he does not explicitly deny blood baptism, neither does he manifestly teach it. Abbot Jerome Theisen, O.S.B., *The Ultimate Church and the Promise of Salvation*, St. John's University Press, Collegeville, MN, 1976, p. 12; n. 34, C.J. Korbacher, *Ausserhalb der Kirche Kein Heil? Eine dogmengeschichtliche Untersuchung áer Kirche und Kirchensugeháigkeit bei Johannes Chrysostomus*, Munich, M. Hueber, 1963; n. 34, p. 127; n. 35, In surveying the writings of the Cappadocian fathers

- Korbacher concludes that, while they witness to the value of blood baptism, they do not teach a baptism of desire (ibid., pp. 191–216).
- <sup>21</sup> Sermo, XVII, 6, *Aureli Augustini Opera*, Pars XI, Cyrillus Lambot, O.S.B., Turnholti, 1961, p. 365.
- <sup>22</sup> *Peter Claver: Saint of the Slaves*, Fr. Angel Valltiera, S.J., Burns and Oates, London, 1960, pp. 221,222.
- <sup>23</sup> St. Martin of Tours, *The Chronicles of Suplicius Severus*, done into English from the French of Paul Monceaux by Mary Caroline Watt, Benziger Brothers, New York, pp. 105, 106.
- <sup>24</sup> Abbot Jerome Theisen, O.S.B., *The Ultimate Church and the Promise of Salvation*, St. John's University Press, Collegeville, MN, 1976, p. 15, n. 46.
- <sup>25</sup> St. John Damascene, *Barlaam and Joasaph*, translated by Rev. G.R. Woodward and H. Mattingly, The Macmillan Co., New York, 1914, pp. 169, 171.
- <sup>26</sup> *Ecclesiastical History of the English People*, edited by James Campbell, Washington Square Press, New York, 1968, p. 16.
- <sup>27</sup> Quoted in Fr. John P. Donnelly, S.J., *Jean de Brébeuf 1539-1649*, Loyola University Press, 1975, pp. 258, 259.
- <sup>28</sup> *Father Rageneau's Relation*; quoted in Fr. John Wynne, S.J., *The Jesuit Martyrs of North America*, The Universal Knowledge Foundation, New York, 1925, pp.197,198.
- <sup>29</sup> *Father Rageneau's Relation*; quoted in Wynn, Op. cit., pp.198-200.
- <sup>30</sup> Fr. Thomas R. Ryan, C.S.S.P., *Orestes A. Brownson: A Definitive Biography*, Our Sunday Visitor Inc., Huntington, IN, 1976, pp. 452, 453.
- <sup>31</sup> Orat., xi, 23, PG XXXVI, 389.
- <sup>32</sup> *Breviloquium*, Part III, Chap. 5, 2.
- <sup>33</sup> Session V, Decree on Original Sin, 4, Denz. 791.
- <sup>34</sup> "The Church in Our Day," January 11, 1968, *1969 Catholic Almanac*.

- <sup>35</sup> Fr. Thomas R. Ryan, C.S.S.P., *Orestes A. Brownson: A Definitive Biography*, Our Sunday Visitor, Huntington, IN, 1978, p. 798, n. 31.
- <sup>36</sup> General Audience, September 13, 1978; Quoted in *The Message of John Paul I*, Daughters of St. Paul, Boston, 1978, pp. 106,107.
- <sup>37</sup> St. Augustine, *Discourse to the People of the Church at Caesarea*, Migne, PL, 43, 689, 698; cf. Jurgens, *The Faith of the Early Fathers*, Vol. III, p. 130.
- <sup>38</sup> St. Thomas Aquinas, *Exposition Primae Decretalis ad Archidiaconum Tudertinum*, edited by Fr. Raymond A. Verardo, O.P., *Opusculum Theologica*, Vol. I, Marietta, Turin, 1954, p. 425.
- <sup>39</sup> Pope Leo XIII, Encyclical, *Tametsi*, November 1, 1900; *Papal Teachings: The Church*, Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 647.
- <sup>40</sup> Pope Leo XIII, Allocution for the 25<sup>th</sup> anniversary of his election, February 20, 1903; *Papal Teachings: The Church*, Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 653.
- <sup>41</sup> Pope St. Pius X, Encyclical, *Jucunda sane*, March 12, 1904, *Papal Teachings: The Church*, Benedictine Monks of Solesmes, St. Paul Editions, Boston, 1962, par. 668.
- <sup>42</sup> Pope Pius XI, Encyclical, *Mortalium animos*, January 6, 1928, *The Papal Encyclicals*, Claudia Carlen, I.H.M., McGrath Publishing Co., 1981, pp. 317, 318.
- <sup>43</sup> Pope Pius XII, *The Raccolta*, Benzinger Brothers, Boston, 1957, No. 626.
- <sup>44</sup> Pope John XXIII, Address on the creation of three new dioceses on Taiwan, *L'Osservatore Romano*, June 29, 1961.
- <sup>45</sup> Pope John Paul I, First Allocution, August 27, 1978, *L'Osservatore Romano*, August 28,29, 1978.
- <sup>46</sup> Pope John Paul II, Radio Message for Franciscan Vigil in St. Peter's and Assisi, October 3, 1981, *L'Osservatore Romano*,

October 12, 1981.

- <sup>47</sup> Fourth Lateran Council, 1215; Denz. 151.
- <sup>48</sup> Council of Florence, 1438-45, Decree for the Jacobites, Denz. 165.
- <sup>49</sup> St. Bede, *Ecclesiastical History of the English Nation*, quoted in *Readings from Church History*, Volume I, edited by Fr. Colman Barry, O.S.B., The Newman Press, Westminster, MD, 1966, p. 273.
- <sup>50</sup> *Opuscula Theologica*, Vol. I, Part 2, Chap. 36, Edited by Fr. Raymond A. Verardo, O.P., Marietta, Turin, 1954, p. 344.
- <sup>51</sup> *Corpus Juris Canonici*, (Extravag. commun., lib. V, tit. VII, cap. 2) ed. Freiburg, Vol. II, p. 1300.
- <sup>52</sup> *Conciliorum Oecumenicorum Decreta*, Edited Centro di Documentazione, Istituto per Scienze Religiose, Herder, Bologna, 1962, no. 40, pp. 619, 620.
- <sup>53</sup> *The Papal Encyclicals 1939-1958*, Claudia Carlen, I.H.M., McGrath Publishing Co., 1981, p. 45.
- <sup>54</sup> *Papal Teachings: The Church*, Benedictine Monks of Solesmes, Boston, St. Paul Editions, 1962, par. 1556.
- <sup>55</sup> *The Leonard Feeney Omnibus*, Sheed and Ward, New York, 1943, pp. 164, 165.



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