

There Will Always be Catholic Bishops Living on Earth

Friend,

Praised be Jesus, Mary, and St. Joseph now and forever. Rather than go through the long series of our former correspondence and continue to insert my answers in various places among the rest of our correspondence in a different colored text (which is making the reading of it rather confusing); I will attempt to answer your questions in another format. It seems to me there are two major points of which we do not believe the same things; and then some minor things that can use more clarification. As I understand things, these are the two major points where we seem to believe differently:

FIRST: you believe, profess, and teach that there is no Catholic hierarchy with bishops, priests, and other ministers of the Catholic Church still physically present as living on earth. On the contrary, I believe the opposite and say that there is a permanent Catholic hierarchy with bishops, priests, and other ministers of the Catholic Church still alive and physically living in their bodies someplace on earth.

SECOND: because you do not believe there is a Catholic hierarchy on earth, you conclude that there are not seven sacraments but only the two sacraments of Baptism and Marriage. On the contrary, I believe the opposite and say there are still seven sacraments at least potentially available just because there is a Catholic hierarchy living on earth.

I will hereby extract and insert some of the things you wrote.

Further, the Church teaches the continual sacrifice of the altar will become extinct! St. Hippolytus: "The sacred buildings of the churches shall be as hovels; and the precious body and blood of Christ shall not be manifest in those days; the Liturgy shall be extinct." (*tributus Liber de Consum. Mundi*, § 34.)

The Church appears to teach that once the Mass becomes extinct, it will remain extinct until the consummation of the time. Saint Irenaeus of Lyons (leading Christian theologian of the 2nd century): "And then he points out the time that his tyranny shall last, during which the saints shall be put to flight, they who offer a pure sacrifice unto God: And in the midst of the week, he says, the sacrifice and the libation shall be taken away, and the abomination of desolation [shall be brought] into the temple: even unto the consummation of the time shall the desolation be complete. Daniel 9:27 Now three years and six months constitute the half-week."

Here, Malvenda, a theologian and advisor to cardinal, employed in revising the Dominican Breviary, confirms that all the Church fathers taught the holy sacrifice, without qualification, will cease in the end. "The Holy Fathers who have written upon the subject of Antichrist, and of these prophecies of Daniel, without a single exception, as far as I know,—and they are the Fathers both of the East and of the West, the Greek and the Latin Church—all of them unanimously,—say that in the latter end of the world, during the reign of Antichrist, the holy sacrifice of the altar will cease." (*de Antichristo*, lib. viii.)

And, St. Alphonsus comforts Christ's scattered flock: "the Son of God, Eternal Priest, will always continue to offer Himself to God, the Father, in Heaven as an Eternal Sacrifice." —The Holy Eucharist

St. Francis de Sales (Bishop and Doctor of the Church): "Is it not written that the revolt and separation must come (2 Thess. ii. 3), and that the sacrifice shall cease (Dan. xii. 11). St. Alphonsus Liguori - "The devil has always attempted, by means of heretics, to deprive the world of the Mass, making them precursors of antichrist, who before anything else, will try to abolish and will actually abolish the Holy Sacrifice of the Mass, as a punishment for the sins of men, according to the prediction of Daniel, 'And strength was given him against the continual sacrifice.'

As part of the correspondence I wrote: "You state that there is no jurisdiction any place in the world." Your reply was: "This is true." I continued on: "You state that there are no Catholic bishops or priests with Catholic jurisdiction anywhere in the world." Your reply was: "This is also true." I continued on:

"How in the world then is there real apostolicity? Please explain to me how there is a Catholic Church without the fourth Mark of Apostolicity!" Your reply was: "The mark of apostolicity includes the Pope, and one broken link in the chain is enough to make it appear that this continuous succession has been interrupted. However, it is possible for this broken apostolicity to be only temporary. Nowhere, to our knowledge, do we read there will always be a pope or bishops in the Church. Can you produce an infallible statement saying otherwise?"

The first thing I will draw to your attention is that I am in agreement with the quote you provided from Malvenda:

"The Holy Fathers who have written upon the subject of Antichrist, and of these prophecies of Daniel, without a single exception, as far as I know,—and they are the Fathers both of the East and of the West, the Greek and the Latin Church—all of them unanimously,—say that in the latter end of the world, during the reign of Antichrist, the holy sacrifice of the altar will cease."

Although we both accept as the truth what the unanimous teachings of all the Fathers teach regarding the correct interpretation of Sacred Scriptures that sometime during the reign of the Antichrist, the holy sacrifice of the altar will cease; we reach a different conclusion. I think your conclusion is not correct when you reason that no Mass means there are no bishops or priests.

{1} Do you agree that certain individual bishops and priests have lived in the Catholic Church for long, extended periods of time without offering the holy sacrifice of the Mass?

For some examples: bishops and priests in prisons; others who had their hand cut off, such as happened to St. John Damascene, or suffer from other kinds of infirmities and physical conditions that prevented them from offering the holy sacrifice of the Mass.

{2} Do you agree that it is very possible for bishops and priests to be living and yet no sacrifice of the Mass takes place; while on the reverse, it is impossible for the holy sacrifice of the Mass to take place without a Catholic bishop or priest?

I hope that you do not think the last question is foolish. If you will commit to answering it with a yes, then hopefully it will help you to see through your mistakes. In our former correspondence, you have provided quotes and reasons from sacred Scripture and the Fathers of the Church to prove that the holy sacrifice of the Mass will cease someday toward the end of the world. However, I did not recognize even one of your quotes or resources either from sacred Scripture or the Fathers of the Church even one time stating that the Catholic hierarchy will cease someday toward the end of the world.

Although I have read the Bible from beginning to end several times, and many parts of it numerous times, I cannot remember finding even one verse of sacred Scripture that implies that the Catholic hierarchy will cease either before or during the 3 ½ years reign of the Antichrist. If you know of such a Scripture quote that clearly states or implies this, please share it with me. I remind you however, that quotes saying the holy sacrifice of the Mass will cease is not the same as saying that the Catholic hierarchy will cease to be in existence.

You wrote:

The ante-Nicene Fathers taught in their commentary on Apoc. 6: 14: "...the Church shall be taken away;" and also, on Apoc 15: 1: "...when the Church shall have gone out of the midst." I admit, the statement is a stretch, and I will be willing to restate it so that it does not imply it can be found in scripture.

I cannot find this verse "the Church shall be taken away" nor the other verse you cite "when the Church shall have gone out of the midst" any place in my Douay-Rheims Bible; and certainly those two verses are not referred to in Apocalypse 6:14 and Apocalypse 15:1.

This is what I find in the Bible in Apocalypse chapter 6 versus 11 through 17:

[11] And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow servants, and their brethren, who are to be slain, even as they, should be filled up. [12] And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole

moon became as blood: [13] And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind: [14] And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places. [15] And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains: [16] And they say to the mountains and the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb: [17] For the great day of their wrath is come, and who shall be able to stand?

Can you please explain to me how verse 14 means the Church shall be taken away and cease to exist? Here are the first three verses of chapter 15:

[1] And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God. [2] And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God: [3] And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O King of ages.

Please explain to me how the actual inspired word of God in Apocalypse 15:1 states: "when the Church shall have gone out of the midst."

{3} Do you agree that these verses do NOT teach that the Catholic hierarchy will cease to be in existence?

I have not read everything that all of the Fathers of the Church have written. However, from a great quantity of their writings that I have read, I cannot remember any of them stating that there will be no more Catholic bishops or priests living on earth prior to and during the time of the 3 ½ years reign of the Antichrist. Furthermore, I have very great doubts that you will prove that such is the unanimous teaching of all the Fathers of the Catholic Church.

You wrote:

St. Thomas knew these days would come when he wrote of the transition between the days of the sacraments and the days without them: "The state of the New Law is intermediate between the state of the Old Law...and the state of glory, in which all truth will be fully and perfectly manifested. Then there will be no more sacraments; but now, inasmuch as we see only through a glass darkly, we have to enter into spiritual things through sensible signs."

Please provide the reference source from where you took this quote of St. Thomas.

{4} Do you agree that just because there will be no more sacraments in the state of glory in Heaven, does not prove that there will come a day in the New Law when someplace on earth among the Church Militant, there absolutely will not be a Catholic bishop who at least potentially could provide the seven sacraments instituted by Jesus Christ to give grace?

I have seen sometimes people use DZ. Others use DB, or just D, while at other times I have seen it written DNZ. I think that whenever we see these initials; they all refer to the same book *The Sources of Catholic Dogma* which is the English translation of Henry Denzinger's *Enchiridion Symbolorum, definitionum et declarationum de rebus fidei et morum*, a handbook of articles of faith and morals.

I will now insert various things from the email correspondence we had previously. These quotes should explain in sufficient detail the difference in our beliefs and what you want me to explain – and therefore the reason why I am writing this letter. To begin let me insert what you wrote:

DZ 1957 teaches, "Therefore, Jesus Christ instituted in the Church a living, authentic, and likewise permanent magisterium, which He strengthened by His own power, taught by the Spirit of Truth, and confirmed by miracles. The precepts of its doctrines He willed and most seriously commanded to be accepted equally with His own. . . . This, then, is without any doubt the office of the Church, to watch over Christian doctrine and to propagate it soundly and without corruption." But, we do not find an infallible teaching that Christ instituted in the Church a permanent hierarchy.

Later you also wrote:

I have shown above our position is NOT contrary to the infallible dogma of the Church. You need to prove otherwise with an infallible statement rather than simply posit that there will always be a church hierarchy.

Later I wrote:

St. Francis De Sales teaches the exact opposite of you, because you say the Church has failed when you say there is no such thing as a Catholic hierarchy in the world today. Exactly contrary to your misunderstanding of Catholic doctrine, is the doctrine of the Catholic Church as explained by St. Francis de Sales: the Church... **shall not fail** ... and shall be fed and preserved amidst the deserts and solitudes to which She shall retire, as the Scripture says!

Your reply to the above paragraph was:

We agree with St. Francis, and do not say anything to the contrary. The Church is like St. Athanasius defines it, "Even if Catholics faithful to Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ." The faithful are the Church, not the hierarchy alone; and when there is no hierarchy but only faithful laymen, there is the Church. St. Francis does NEVER say there will always and at every time be a Catholic hierarchy, unless I missed that somewhere. Perhaps you have read it in his writings and can quote it for me?

Later I wrote:

Consider your statement: "If there are only illicit sacraments, then there is no licit Sacrament of the Eucharist anywhere in the world to be found." This statement of yours shows that you are going outside of the teaching that the Catholic Church. Jesus Christ founded His Church with seven sacraments. Consequently, there will always be seven licit sacraments available in the Catholic Church somewhere.

Your reply to the above paragraph was:

You seem to desire badly to believe this is true. But you have no infallible statement to support your statement. Perhaps, you can produce it for me? We say the opposite is true, and it is scriptural. In the latter days the sacrifice on earth of the Holy Mass will cease altogether. St. Francis de Sales (Bishop and Doctor of the Church): "Is it not written that the revolt and separation must come (2 Thess. ii. 3), and that the sacrifice shall cease (Dan. xii. 11). St. Alphonsius Liguori- "The devil has always attempted, by means of heretics, to deprive the world of the Mass, making them precursors of antichrist, who before anything else, will try to abolish and will actually abolish the Holy Sacrifice of the Mass, as a punishment for the sins of men, according to the prediction of Daniel, 'And strength was given him against the continual sacrifice."

Later I wrote:

This includes the dogma that there will somehow always be a possibility of Catholic Bishops and Catholic priests with both the Power of Orders and the Power of Jurisdiction.

Your reply to the above paragraph was:

This is not a dogma, as far as we know. Please show us otherwise.

Later you also wrote:

This means we have no Church hierarchy and no mass.

I wrote:

As the comments and explanations given above show, your statements here again prove that you do not believe the dogmas of the Catholic Church!

Your reply to the above paragraph was:

I have clarified my positions to show that I do believe the dogma of the Church. We can still be good Catholics without them.

Then I wrote:

How can you be good Catholics when you do not accept the teachings of the Catholic Church?

Your reply to the above paragraph was:

We can be good Catholics first, without the hierarchy or the sacraments, and this has always been true throughout the history of the Church. Second, we can be good Catholics because we DO accept the teachings of the Church. We can partake of the sacraments of baptism and matrimony without them. All of the other sacraments have been lost to us.

Then I wrote this in answer to your last statement above:

But they have **not been totally lost** from the face of the earth in the Catholic Church.

Your reply to the above paragraph was:

Prove us wrong, if you can. Show us one valid and licit sacrament in the world. You do not seem to know of any. And neither do we.

I wrote:

If there are not seven licit sacraments still available somehow and somewhere in the Catholic Church then there is no Catholic Church on earth!

Your reply to the above paragraph was:

You make an argument from a sophism of false cause which is the deception arising from assuming something as the cause of an effect which in reality is not its cause. You have not shown where all 7 sacraments are required for the Church to exist; and we know with certainty not all seven are necessary for salvation. You insist there are bishops and the sacraments (besides baptism and matrimony, which we admit do exist), but you do not seem to be able to tell me where either of them can be found. You just declare they must exist because without them the Church would not exist. This is going to be VERY difficult for you to support with infallible decrees of the Church. Impossible, I dare say. ... You believe 7 sacraments and bishops or priest must exist in the world for the Church to exist; but you have not shown either to be true in one infallible statement of the Church.

†††JMJ†††

And thus, an outline review of our previous email correspondence. In my attempt to explain why I believe there is a Catholic hierarchy and seven sacraments I will again remind us of your statement: "DZ 1957 teaches, 'Therefore, Jesus Christ instituted in the Church a living, authentic, and likewise **permanent magisterium**, which He strengthened by His own power, taught by the Spirit of Truth, and confirmed by miracles. The precepts of its doctrines He willed and most seriously commanded to be accepted equally with His own. . . . This, then, is without any doubt the office of the Church, to watch over Christian doctrine and to propagate it soundly and without corruption.' **But, we do not find an infallible teaching that Christ instituted in the Church a permanent hierarchy.**"

{5} Do you agree it is a dogma of the Catholic Church that Jesus Christ instituted in the Church a **living, authentic, and likewise permanent magisterium**?

Next we will look in the *Dictionary of Dogmatic Theology* by Pietro Parente, Antonio Piolanti, and Salvatore Garofalo. Imprimatur, May 1, 1951, pages 170 and 171 to find the Catholic definition of the magisterium of the Church:

"magisterium" of the Church. The power conferred by Christ upon His Church and strengthened with the charism of **infallibility**, by which the **teaching Church** (*Ecclesia docens*) is constituted as the unique depositary and authentic interpreter of divine revelation to be proposed authoritatively to men as the object of faith for their eternal salvation. That this **teaching** power is of Divine institution can be perceived clearly from the words with which Christ, on the point of leaving this earth, entrusts to the Apostles the mission of evangelizing the world: "Going therefore, **teach ye all nations**" (Matthew 28:19); "Go ye into the whole world, and preach

the gospel to every creature" (Mark 16:15). The means, therefore, established by Christ for the propagation of His teaching is not writing, but oral preaching, ***living magisterium***, to which He assures His personal assistance to the **end of the world**, saying in the sequence of the text quoted from St. Matthew: "Behold I am with you all days, even to the consummation of the world." These words prove also that the *magisterium* founded by Christ is **perpetual** and **infallible** (see *infallibility*). Entrusted to the **Apostolic College** (Apostles as a body) after the continuation of Peter's primacy, foundation, and supreme pastor of the Church (Matthew 16:18; John 21:15 ff.) This **teaching authority** resides primarily in Peter and his successors as in its source, and then **in the Apostles and their successors, the bishops**, subordinately to the Vicar of Jesus Christ.

Tradition, from St. Ignatius to St. Irenaeus and St. Augustine, recognizes this **hierarchical Constitution**, and against doctrinal and moral aberrations makes constant appeal to the teaching of the Roman Church and its bishop, in whom St. Peter lives along with his primacy (see *primacy of St. Peter*). St. Augustine, picking up the voice of Tradition, goes so far as to say that he would not even believe the Gospel if the Church *magisterium* did not propose it to him to believe (*Contra ep. Fundam.*, c. 5, 42, 176).

According to Catholic **doctrine**, therefore, Holy Scripture and Tradition are only the *remote rule* of faith, while the *proximate rule* is the ***living magisterium*** of the Church, which resides in the Roman Pontiff and in the bishops, inasmuch as they are subject to and united with him. The Vatican Council (sess. 4, c. 4, DB, 1832) has sealed this **truth** by defining that the primacy of Peter and his successors is included in the supreme power of **teaching**, which is *veritatis et fidei numquam deficientis charisma* ("the chrism of never failing truth and faith"). Luther dared to impugn this truth that had been lived by fifteen centuries of Christianity and, denying the *magisterium* of the Church, proclaim in its stead Holy Scripture, entrusted to the individual interpretation of the faithful, as the one sole rule of faith. But even to prescind from its open contradiction to revelation, this theory shows itself false by its own fruits matured over a period of four centuries: the innumerable Protestant sects with their characteristic doctrinal confusion and degeneration are an evident proof of the failure of that principle and its falsity (see *Protestantism; articles, fundamental*). Reason itself sees the necessity of an easy and sure guide for the life of faith, considering the difficulty, for a great part of mankind, of the study and interpretation of Holy Scripture. (The italics part of this quote is in the original book; the bold and underline was added by Patrick Henry.)

{6} Do you agree that the **living** and **permanent** *magisterium* of the Catholic Church consists of the **teaching Church** (*Ecclesia docens*) which includes the chrism of **infallibility**?

{7} Do you agree that this **living** and **permanent** *magisterium* constituting the **teaching Church** (*Ecclesia docens*) by Divine institution was entrusted *only* to the Apostles and their lawful successors; who are also by necessity all **bishops** with both the Power of Orders and the Power of Jurisdiction?

{8} Do you agree that this **living** and **permanent** *magisterium* was the means established by Jesus Christ for the propagation of His teaching, to which He assures His personal assistance to the **end of the world**, saying in the sequence of the text quoted from St. Matthew: "Behold I am with you all days, even to the consummation of the world"?

{9} Do you agree that these words from the Gospel of St. Matthew 28:19, 20; prove also that the **living** and **permanent** *magisterium* founded by Christ is **perpetual** and **infallible**?

{10} Do you agree that the **living** and **permanent** *magisterium* founded by Christ which is also **perpetual** and **infallible** cannot remain in a church consisting of only laypeople?

{11} Do you agree that the **living** and **permanent** *magisterium* is recognized as a **hierarchical Constitution** by **Tradition** as explained from St. Ignatius to St. Irenaeus and St. Augustine?

Remember the **dogmatic** definition of the Catholic Church as explained at the first Vatican Council, 1870:

"All those things are to be believed by divine and Catholic faith which are contained in the written Word of God or in **Tradition**, and which are proposed by the Church, either in solemn judgment or in its ordinary and universal teaching office, as divinely revealed truths which must be believed."

{12} Do you agree that by the **dogmatic** definition of the Catholic Church the living and permanent *magisterium* is recognized as a hierarchical Constitution; and that this TRUTH must be believed by divine and Catholic faith?

{13} Do you agree that laypeople have never been any part of the hierarchical Constitution in the Catholic Church?

{14} Do you agree that we know by divine and Catholic faith the hierarchy must include living bishops on earth who are of necessity the living and permanent *magisterium*?

{15} Do you agree that according to Catholic **doctrine**, therefore, Holy Scripture and Tradition are only the *remote rule* of faith, while the *proximate rule* is the living *magisterium* of the Church, which resides in the Roman Pontiff and in the **bishops** and NOT in a church made up of only laypeople?

{16} Do you agree that the Vatican Council (sess. 4, c. 4, DB, 1832) has sealed this truth that the living *magisterium* of the Church resides in the Roman Pontiff and in the **bishops** and consequently, there can be no such thing as a Catholic Church made up of only laypeople?

{17} Do you agree that only the Catholic **hierarchy** have the right to teach because only in Catholic **bishops** can be found the teaching Church (*Ecclesia docens*) – which pertain to the definition of magisterium?

{18} Do you agree that DZ 1957 teaches as a **dogma** that, "Therefore, Jesus Christ instituted in the Church a living, authentic, and likewise permanent magisterium..."?

{19} Do you agree that therefore there cannot be a permanent magisterium without a permanent hierarchy?

{20} Do you agree that a church consisting of ONLY, simply, and nothing but the laity is certainly NOT the living, authentic, and permanent magisterium with jurisdiction, office, authority, and mission to make laws, inflict punishments, and explain, expound, and define the true meaning of Sacred Scripture as well as declare, pronounce, and promulgate **INFALLIBLE DOGMAS** in the Catholic Church?

{21} Do you agree that the living Magisterium of the Catholic Church teaches the faithful in two ways; 1) Solemn Magisterium and 2) Ordinary Magisterium?

{22} Do you agree that the laity are not part of either the 1) Solemn Magisterium or 2) Ordinary Magisterium?

{23} Do you agree that it follows with correct logic that because there is a living, authentic, and permanent *magisterium* with jurisdiction to make up the Solemn Magisterium and Ordinary Magisterium; that there cannot be a Catholic Church made up of only laypeople?

{24} Do you agree that Pope Leo XIII as the highest authority of the teaching Church (*Ecclesia docens*) at his time was teaching Catholic doctrine when he wrote:

But as the Church was to last to the end of time, something more was required besides the bestowal of the Sacred Scriptures. It was obviously necessary that the Divine Founder should take every precaution, lest the treasure of heavenly-given truths, possessed by the Church, should ever be destroyed, which would assuredly have happened, had He left those doctrines to each one's private judgment. It stands to reason, therefore, that a living, perpetual "magisterium" was necessary in the Church from the beginning, which, by the command of Christ himself, should besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ, and which being directed and safeguarded by Christ himself, could by no means commit itself to erroneous teaching. (Encyclical On the Church in Scotland by Pope Leo XIII, 1898)

{25} Do you agree that because the Catholic Church is to last to the end of time, the teaching Church (*Ecclesia docens*) which makes up the **LIVING** and perpetual magisterium will also last until the end of time; and that therefore there will always be a Catholic bishop living until the end of time?

{26} Do you agree that Jesus Christ speaking through Pope Leo XIII told us the Church must last until the end of time?

{27} Do you agree that therefore, that a **living, perpetual** "magisterium" was **necessary** in the Church from the beginning, which, by the command of Christ himself, should besides teaching other wholesome doctrines, give an authoritative explanation of Holy Writ?

{28} Do you agree that a church consisting of only laypeople ceases to be qualified to give an **infallible** and an authoritative explanation of Holy Writ?

{29} Do you agree that a **living, perpetual** "magisterium" requires Catholic bishops on **earth** that are actually **living** in their body who have authority, power, jurisdiction, and everything else necessary to make up the **teaching Church** (*Ecclesia docens*)?

{30} Do you agree that the church consisting of ONLY laypeople is certainly subject to **erroneous teaching**?

{31} Do you agree that because, "It stands to reason, therefore, that a **living, perpetual** "magisterium" was **necessary** in the Church from the beginning, which, by the command of Christ himself, ...could by no means commit itself to **erroneous teaching**; that there must be a living Catholic hierarchy of Bishops with authority and jurisdiction and mission to teach and teach INFALLIBLY?

Pope Pius IX as the highest authority of the **teaching Church** (*Ecclesia docens*) at his time was teaching Catholic doctrine when he wrote:

For these writings attack and pervert the **true power of jurisdiction** of the Roman Pontiff and the **bishops**, who are the successors of blessed Peter and the apostles; **they transfer it instead to the people**, or, as they say, to the community. **They obstinately reject and oppose the infallible magisterium both of the Roman Pontiff and of the whole Church in teaching matters.**

(Encyclical by Pope Pius IX in 1873, On the Church of Italy, Germany, and Switzerland, under heading of 'Further Heresies')

{32} Do you agree that your writings attack and pervert the true power of jurisdiction when you in effect attempt to transfer it to the people by saying there are nothing but laypeople left in the Catholic Church?

{33} Do you agree that if you now proclaim that you do not attempt to transfer this true power of the magisterium to the laypeople when you claim that only laypeople now exist in the Catholic Church; then you thereby deny the **dogma** that there is a perpetual, living, and **infallible magisterium** in the Catholic Church?

{34} Do you agree that your teaching that only laypeople make up the Catholic Church is in effect a proof that you obstinately reject and oppose the **infallible** magisterium both of the Roman Pontiff and of the whole Church in teaching matters?

{35} Do you agree that the Catholic Church can never change Her dogmas because they are immutable?

{36} Do you agree that the Catholic Church is guided by God the Holy Ghost and therefore, *never* makes a mistake when She teaches truths concerning faith and morals to the Universal Church as expressed by the successors of St. Peter?

Pope St. Leo the Great taught the Catholic faithful in *Magno Munere*:

The faith shall **never vary in any age**, for one is the faith which justifies the Just **of all ages**.
It is unlawful to differ even by **a single word** from apostolic doctrine.

{37} Do you agree that if the faith shall never vary in any age, then it certainly will not be different toward the end of the world, or at any other time, than the way it was when St. John the Apostle died?

{38} Do you agree that when St. John the Apostle died the infallible Catholic dogma was that there are seven sacraments in the Catholic Church that was to have a living, **infallible**, and perpetual magisterium consisting of the permanent hierarchy of the **Teaching Church** (*Ecclesia docens*) which of necessity consists of and resides in **bishops**?

{39} Do you agree that Pope St. Leo the Great was teaching the true Catholic doctrine when he said that one is the faith which justifies the Just of all ages?

{40} Do you agree that every one of the Apostles believed there was a permanent magisterium and a **permanent hierarchy** in the Catholic Church divinely instituted by Jesus Christ consisting of bishops, priests, and other ministers?

Pope Leo XIII wrote the following in his encyclical on The Unity of the Church:

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium." (Sess. iii., cap. 3)

{41} Do you agree that in DB 961 through DB 968 we find what the Catholic Church teaches **infallibly**; and also those things which are proposed by the Church as divinely revealed in the exercise of its ordinary and universal magisterium from *The Canons and Decrees of the Sacred and Ecumenical Council of Trent*, session XXIII?

Let us carefully review these **infallible** Catholic Church teachings from the Canons on the Sacrament of Order from the Council of Trent.

"Canon I.--If anyone saith that there **IS NOT** in the New Testament a visible and external priesthood; or that there is not any power of consecrating and offering the true Body and Blood of the Lord, and of forgiving and retaining sins; but only an Office and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all; let him be anathema.

"Canon VI.--If anyone saith that in the Catholic Church there is not a **hierarchy** by Divine ordination instituted, consisting of bishops, priests and ministers; let him be anathema.

{42} Do you agree that when the Catholic Church states infallibly: "If anyone saith that there **IS NOT** in the New Testament a visible and external priesthood ... let him be anathema"; that this Church is teaching infallibly that there **IS** in the New Testament a visible and external priesthood?

{43} Do you agree that when the Catholic Church states infallibly: "If anyone saith that there ... **IS NOT** any power of consecrating and offering the true Body and Blood of the Lord, and of forgiving and retaining sins; but only an Office and bare ministry of preaching the Gospel...let him be anathema"; that this Church is teaching infallibly that there **IS** in the New Testament a VISIBLE and external priesthood with the power of consecrating and offering the true Body and Blood of the Lord, and of forgiving and retaining sins?

{44} Do you agree that when the Catholic Church states infallibly: "If anyone saith that in the Catholic Church there is NOT a **hierarchy** by Divine ordination instituted, consisting of bishops, priests and ministers; let him be anathema"; that this Church is teaching infallibly that there **IS** a hierarchy by Divine ordination instituted, consisting of bishops, priests and ministers?

{45} Do you agree that "The faith shall never vary in any age, for one is the faith which justifies the Just of all ages"; and that therefore, there will always be a VISIBLE and external priesthood and a **hierarchy** by Divine ordination instituted, consisting of bishops, priests, and ministers?

Saint Francis De Sales reminds us of this very important truth (*The Catholic Controversy*, p. 70):

To say the Church errs is to say no less that God errs, or else that He is willing and desirous for us to err; which would be a great blasphemy.

{46} Do you agree that it would be a great blasphemy for anyone to contradict the truth that "The faith shall never vary in any age, for one is the faith which justifies the Just of all ages"?

{47} Do you agree that it would be a great blasphemy for anyone to contradict the truth that there will always be a VISIBLE and external priesthood and a **hierarchy** by Divine ordination instituted, consisting of bishops, priests and ministers?

{48} Do you agree that when the Catholic Church teaches infallibly that there **IS** a hierarchy; that the Church is in no way agreeing with your teaching that toward the end of the world or during the reign of Antichrist, that there **IS NOT** a hierarchy but only a church made up of laymen?

Pope Gregory XVI wrote in *Mirari Vos*:

Let nothing of the truths that have been defined be lessened, nothing altered, nothing added; but let them be preserved intact in word and in meaning.

{49} Do you agree that because the Church has defined infallibly that there **IS** a hierarchy by Divine ordination instituted, consisting of bishops, priests, and ministers; Pope Gregory XVI clearly teaches that what the Church has defined should never be lessened nor altered, but rather be preserved intact in word and in meaning?

Pope St. Sixtus III wrote in *De Jejun:*

Nothing new is to be allowed, for nothing can be added to the old. Look for the faith of the elders, and do not let our faith be disturbed by a mixture of new doctrines.

{50} Do you agree that the faith of the elders at the time of the Council of Trent was that there **IS** in the New Testament a VISIBLE and external priesthood with the power of consecrating and offering the true Body and Blood of the Lord, and of forgiving and retaining sins. And also, that there **IS** a hierarchy by Divine ordination instituted, consisting of bishops, priests, and ministers?

{51} Do you agree that therefore, it is a new doctrine to teach that there is no longer a visible and external priesthood or a Catholic hierarchy?

First Vatican Council, *Dogmatic Constitution on the Catholic Faith, ch. 4*, DB 1800 & DB 1818 teaches:

The faith which God has revealed has not been proposed like a theory of philosophy, to be elaborated upon by human understanding, but as a divine deposit to be faithfully guarded and infallibly declared. Therefore, that sense of sacred dogmas is to be kept forever which Holy Mother Church has once declared, and it must never be deviated from on the specious pretext of a more profound understanding. Let intelligence, and science, and wisdom increase, but only according to the same dogma, the same sense, the same meaning. (DB 1800). If anyone shall have said that there may ever be attributed to the doctrines proposed by the Church a sense which is different from the sense which the Church has once understood and now understands: let him be anathema. (DB 1818).

During the time of the **COUNCIL OF TRENT** we read the following doctrine of the Catholic Church under Canon one as found in DB 844:

If anyone shall say that the sacraments of the New Law were not all instituted by Jesus Christ our Lord, or that there are more or less than seven, namely baptism, confirmation, Eucharist, penance, extreme unction, order, and matrimony, or even that anyone of these seven is not truly and strictly speaking a sacrament: let him be anathema.

{52} Do you agree that the Council of Trent clearly teaches that there are neither more nor less than seven sacraments of the New Law?

We find the following as part of the Profession of Faith during the reign of Pope Benedict XIV:

Likewise, I revere and accept the **COUNCIL OF TRENT**, and I profess what was defined and declared in it ... (DB 1468)

Likewise, I profess that there are **seven** sacraments of the New Law instituted by Christ, our Lord, for the salvation of the human race, although not all of them are necessary for each individual ... (DB 1470)

{53} Do you agree that anyone who says there are not seven sacraments available in the Catholic Church today can NOT truly revere and accept the Council of Trent – and therefore he denies a dogma of the Catholic Church?

{54} Do you agree that Jesus Christ was speaking through Pope Benedict XIV in His approval of this Profession of Faith that we must accept the **COUNCIL OF TRENT**, and profess what was defined and declared in it?

{55} Do you agree that the Council of Trent defined and declared; there **IS** in the New Testament a VISIBLE and external priesthood with the power of consecrating and offering the true Body and Blood of the Lord, and of forgiving and retaining sins?

{56} Do you agree that the Catholic Church during the Council of Trent defined and declared unerringly and infallibly that there **IS** a hierarchy by Divine ordination instituted, consisting of bishops, priests, and ministers?

Remember always the clear dogma of the Catholic Church:

If anyone shall have said that there may ever be attributed to the doctrines proposed by the Church a sense which is different from the sense which the Church has once understood and now understands: let him be anathema. (DB 1818).

{57} Do you agree that some of the doctrines proposed by the Church is the truth that the Catholic Church solemnly defined: 1) There are seven sacraments; 2) That there is a perpetual and living magisterium consisting of bishops with the power of orders and the power of jurisdiction; and 3) That only bishops belong to the hierarchical, living magisterium?

The Oath Against the Errors of Modernism under Pope St. Pius X begins:

I ... firmly embrace and accept all and everything that has been defined, affirmed, and declared by the unerring *magisterium* of the Church, especially those chief doctrines which are directly opposed to errors of this time. (DB 2145)

{58} Do you agree that one of the errors of this time is that there are no longer seven sacraments in the Catholic Church; although this was a chief doctrine taught infallibly by the Catholic Church in the past?

{59} Do you agree that another error of this time is that there is no Catholic hierarchy any place on earth today; although it has been defined, affirmed, and declared by the unerring magisterium of the Church that there will be a perpetual, living magisterium consisting of the hierarchy that has the authority to teach **infallibly**, which necessarily comprises Catholic bishops?

{60} Do you agree that another error of this time is that the Traditionalist Movement clerics actually receive delegated jurisdiction directly from Jesus Christ Himself; although the Catholic doctrine is that all jurisdiction comes to bishops only through the Roman Pontiff?

The Oath Against the Errors of Modernism under Pope St. Pius X also teaches:

Thirdly, I believe with equally firm faith that the Church, the guardian and teacher of the revealed word, was personally instituted by the real and historical Christ when he lived among us, and that the Church was built upon Peter, the prince of the apostolic hierarchy, and his successors until the end of time.

{61} Do you agree that it is also correct, accurate, truthful, and in accordance with true Catholic doctrine to teach: "I believe with equally firm faith that the Catholic Church was built upon the apostolic hierarchy until the end of time"?

{62} Do you agree that therefore, Pope St. Pius X obliges us in *The Oath Against the Errors of Modernism* to profess our Catholic faith that the apostolic hierarchy will last until the end of time?

The Oath Against the Errors of Modernism solemnly promulgated by Pope St. Pius X also teaches:

Fourthly, I sincerely hold that the doctrine of faith was handed down to us from the apostles through the orthodox Fathers in exactly the same meaning and always in the same purport.

Therefore, I entirely reject the heretical misrepresentation that dogmas evolve and change from one meaning to another different from the one which the Church held previously.

{63} Do you agree that no one can truthfully state that they sincerely hold that doctrine of faith in exactly the same meaning and always in the same purport, sense, and meaning which the Church held previously; while at the same time they proclaim in what they say and write that their belief is exactly the opposite of what the Catholic Church taught previously?

Pope Pius VI wrote in the decree *Super soliditate*, November 28, 1786:

"The Church is certainly the one flock of Jesus Christ, Who is reigning in heaven, its one Supreme Pastor. He has left it a visible Pastor here on earth, a man who alone is his supreme Vicar, so that in hearing him, the sheep hear in his voice the voice of Jesus Christ Himself, lest seduced by the voice of strangers they be led astray into noxious and deadly pastures."

{64} Do you agree that when the true Catholic Popes specifically, purposely, precisely, definitely, and unambiguously write in their official documents concerning matters that pertain to Catholic faith or morals; that all Catholics must accept that truth as if spoken directly by Jesus Christ Himself?

Listen to Jesus Christ speak to us through Pope Leo XIII in his encyclical, *Satis Cognitum*:

But if the authority of Peter and his successors is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also ‘chose, twelve, whom He called apostles’ (St. Luke vi. 13); and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the Apostles, they inherit their ordinary power, and thus the Episcopal order necessarily belongs to the ESSENTIAL CONSTITUTION of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked as vicars of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the ordinary pastors of the peoples over whom they rule.

Saint Francis De Sales reminds us of this very important truth (*The Catholic Controversy*, p. 70):

To say the Church errs is to say no less that God errs, or else that He is willing and desirous for us to err; which would be a great blasphemy.

{65} Do you agree with Msgr. Joseph Clifford Fenton that, “No individual, and for that matter, no group of individuals within the ecclesia docens can be said to have the competence to dispute with the visible head of the Church militant on a matter connected with the Church’s deposit of divine revelation”?

{66} Do you agree that Msgr. Joseph Clifford Fenton wrote the truth when stating: “The ecclesia docens acts as God’s instrument...What the Catholic Church teaches is not the Church’s message but God’s message”?

{67} Do you agree that thus through the encyclical of Pope Leo XIII, we just heard Jesus Christ tell everyone that the Episcopal order necessarily belongs to the ESSENTIAL CONSTITUTION of the Church?

What does the word essential mean? The Thesaurus provided here with Microsoft Word provides other words as synonyms, substitutes, and replacements; = vital, indispensable, important, crucial, critical, needed, necessary, fundamental, requirement.

What does the word constitution mean? The Thesaurus provided here with Microsoft Word provides other words as synonyms, substitutes, and replacements; = composition, structure, establishment, foundation.

{68} Do you agree that in another way we can state Jesus Christ Himself teaches that thus the Episcopal order necessarily belongs to the essential, vital, indispensable, important, crucial, critical, needed, necessary, and fundamental requirement for the constitution, composition, structure, and foundation of the Catholic Church?

{69} Do you agree that if you answer yes to the above question you must acknowledge that it is heretical to state that the Catholic Church can be in existence without the Episcopal order of the hierarchy consisting of Catholic bishops with the Power of Orders and the Power of Jurisdiction?

{70} Do you agree that because “The ecclesia docens acts as God’s instrument...What the Catholic Church teaches is not the Church’s message but God’s message” and because “No individual, and for that matter, no group of individuals within the ecclesia docens can be said to have the competence to dispute with the visible head of the Church militant on a matter connected with the Church’s deposit of divine revelation” and because The ecclesia docens gave the entire Catholic world God’s message that the Episcopal order necessarily belongs to the ESSENTIAL CONSTITUTION of the Church that we sin against FAITH if we teach that the Episcopal order that necessarily requires living Catholic bishops can cease to exist on earth although they belong to the ESSENTIAL CONSTITUTION of the Church?

{71} Do you agree that therefore I am correct in my belief that there is a permanent Catholic hierarchy with bishops, priests, and other ministers of the Catholic Church still alive and physically living in their bodies someplace on earth; and also say there are still seven sacraments at least potentially available just because there is a Catholic hierarchy living on earth?

Elsewhere, during our correspondence you also wrote:

As Reverend E. S. Berry writes in *The Church of Christ*, Vol. I: "If the Church should lose any of these necessary qualifications [the four marks and also the attributes of perpetuity, indefectibility, visibility, and infallibility], it would be incapable of doing what Christ intended it to do; in fact it would cease to be the Church instituted by Him... If the Church could fail in any of its ESSENTIALS, even FOR A TIME, it would lose all authority to teach and to govern, because the faithful could never be certain at any time that it had not failed — that it had not ceased to be the Church of Christ, thereby losing all authority. But an authority that may be justly doubted at all times is no authority. It commands neither obedience nor respect."

{72} Do you agree Pope Leo XIII stated an exact Catholic doctrine when he wrote that *the Episcopal order necessarily belongs to the ESSENTIAL CONSTITUTION of the Church?*

{73} Do you agree that the quote you gave from Rev. E. S. Barry is the truth when he wrote: "If the Church could fail in any of its ESSENTIALS, even FOR A TIME, it would lose all authority to teach and to govern, because the faithful could never be certain at any time that it had not failed..."?

{74} Do you agree that if no essentials can fail EVEN FOR A TIME; that nothing that belongs to the ESSENTIAL CONSTITUTION of the Church will ever fail for even one minute until the day of General Judgment when TIME ends and eternity begins for every human being?

{75} Do you agree that the Episcopal order with bishops having jurisdiction and the authority to teach and govern cannot fail, even FOR A TIME, without the Catholic Church failing to exist?

{76} Do you agree that because the ESSENTIALS, of the Catholic Church will never cease to be even FOR A TIME; that it is heretical to believe there will be a time when no Catholic bishops are living, and then later on some EXTRAORDINARY means are used to again have St. Peter or Jesus Christ consecrate NEW bishops and elect a new pope – and so to speak to give the Church a second start with a NEW hierarchical structure?

{77} Do you agree that: "If the Church should lose any of these necessary qualifications [the four marks and also the attributes of perpetuity, indefectibility, visibility, and infallibility], it would be incapable of doing what Christ intended it to do; in fact it would cease to be the Church instituted by Him"?

Pope Pius XII taught infallibly in *Ad Sinarum Gentum*:

"By virtue of the same Will **is established the** twofold sacred **hierarchy**, namely, of orders and jurisdiction. Besides – as has also been divinely established – the power of orders (through which the ecclesiastical hierarchy is composed of Bishops, priests, and ministers) ..."

{78} Do you agree that the Catholic Church would cease to be the Church instituted by Him and lose one of Its attributes and no longer be PERPETUALLY the same as Jesus Christ established It with Bishops, priests, and ministers living in their bodies on earth if there are no Bishops, priests, and ministers still living on earth that have the twofold sacred **hierarchy**, namely, of orders and jurisdiction?

{79} Do you agree that: "an authority that may be justly doubted at all times is no authority. It commands neither obedience nor respect"; is a true teaching of the Catholic Church that every faithful Catholic believes?

{80} Do you agree that in the *Combined Response* (which can be read at: <https://jmbsite.com/cr.pdf>); sufficient, adequate, and necessary evidence was provided to show that the authority of the traditionalists clerics may be justly doubted at all times?

{81} Do you agree that it follows with correct logic that their authority commands neither obedience nor respect?

Remember what we learned previously concerning the living and permanent **magisterium** of the Church. It is the power conferred by Christ upon His Church and strengthened with the charism of infallibility, by which the teaching Church (*Ecclesia docens*) is constituted as the unique depositary and authentic interpreter of divine revelation to be proposed authoritatively to men as the object of faith for their eternal salvation.

Saint Francis De Sales reminds us of this very important truth (*The Catholic Controversy*, p. 70):

To say the Church errs is to say no less that God errs, or else that He is willing and desirous for us to err; which would be a great blasphemy.

{82} Do you agree that the Catholic Church did not err when Her highest authority with the charism of **infallibility** as the **teaching Church** (*Ecclesia docens*) very clearly teaches that: “*the Episcopal order necessarily belongs to the ESSENTIAL CONSTITUTION of the Church*”?

St. Thomas Aquinas, *On the Truth of the Catholic Faith*, Q. #14, art. 12:

Our faith is identical with that of the ancients. Deny this, and you dissolve the **UNITY** of the **Church**. We must hold this for certain: that the faith of the people at the present day is one with the faith of the people of past centuries. Were this not true, then we would be in a different church than they and, literally, the Church would not be One.

{83} Do you agree that the faith of the people of past centuries was: “*the Episcopal order necessarily belongs to the ESSENTIAL CONSTITUTION of the Church*”?

In *The History, Nature, and use of Epikieia in Moral Theology* we read on pages 330 and 331:

A consideration of the foregoing truths will lead us to the conclusion that it was the manifest and unmistakable intention of Jesus Christ, the Divine Founder of the Church, to establish it **forever** as a **hierarchic**-monarchical society. Nowhere in revelation is there any evidence of any intention to permit exceptions to, or changes in, this constitution in future history, by the use of **EPIKEIA** or on any other basis. Men are physically free, of course, to found other churches, differing in constitution and nature from that established by Christ. But such churches are **NOT** Christ's, and their very existence is opposed to the will of the Son of God. For **by reason of the positively expressed will of its Divine Founder**, the Church in its **ESSENCE** is to remain **unchanged** until the end of time. To maintain that Christ had some intention for the future, contrary to that made manifest in the actual establishment of His Church, is to utter a purely gratuitous assertion. **More than that – it is a refusal to believe in the efficacy of the divine promise to be with the Church until the consummation of the world; it is a denial of the STABILITY, the UNITY, the APOSTOLICITY and the INDEFECTIBILITY of this divinely established institution.**¹³⁶

{84} Do you agree and understand that Jesus Christ founded the Catholic Church **FOREVER** as a **HIERARCHIC**-monarchical society and this can **NEVER** be changed by the use of **EPIKEIA** or on any other basis?

{85} Do you agree that because Jesus Christ founded the Catholic Church **FOREVER** as a **HIERARCHIC**-monarchical society; that it follows with correct logic that this **HIERARCHIC**-monarchical society cannot cease to exist at any time until the day of General Judgment?

{86} Do you agree that, “To maintain that Christ had some intention for the future, contrary to that made manifest in the actual establishment of His Church, is to utter a purely gratuitous assertion”?

{87} Do you agree that, “More than that – it is a refusal to believe in the efficacy of the divine promise to be with the Church until the consummation of the world; it is a denial of the STABILITY, the UNITY, the APOSTOLICITY and the INDEFECTIBILITY of this divinely established institution”?

{88} Do you agree that therefore it follows with correct logic that neither before, during, or after the reign of Antichrist will there exist one minute when there is not a **hierarchic**-monarchical society on earth until the consummation of the world?

{89} Do you agree that it is impossible for these two contradictory statements to both be the truth: FIRST “the Catholic Church Jesus Christ founded is a **HIERARCHIC**-monarchical society.” and SECOND “We do not always even have to have ONE bishop; but rather now the Catholic Church consists of ONLY laypeople.”?

{90} Do you agree that because “*the Episcopal order necessarily belongs to the ESSENTIAL CONSTITUTION of the Church*”, and because the Church in its **ESSENCE** is to remain **unchanged** until

the end of time; that it follows as a dogma that the infallible Church teaches the essential constitution of the Catholic Church demands a hierarchy consisting of bishops living in their bodies until the end of time?

In the footnote for the superscript number ¹³⁶ Father Riley tells us:

Such is the clear teaching of the Church. [Father then gives some reference sources. Then the footnote continues:] The matter is concisely summarized in the words of Pope Pius XI: "Not only must the Church still exist today and continue always to exist, but it must ever be **exactly THE SAME** as it was in the days of the Apostles." – Encyclical Mortalium Animos.

In our earlier email correspondence you were saying that the Church at this time is not **exactly THE SAME** as it was in the days of the Apostles. However, from what has been presented in this letter and in the *Combined Response* letter I now pray that you can understand that the Catholic Church will always be substantially the same although there have been very many accidental changes. Things, such as not having seven sacraments available for MOST people on earth are actually only an accidental change but not a substantial change. Having very many years of no visible Catholic pope in Rome is also an accidental change – because there has been over 260 periods of interregnum since the time of Saint Peter's martyrdom. My belief is that there can never be such a substantial change that the Catholic Church will not always remain **exactly THE SAME** as it was in the days of the Apostles, which means there were Apostles living when Jesus Christ founded His Church. Therefore, there will always be successors of the Apostles living until the day of General Judgment.

The Acts and Decrees of the Vatican Council (1870) teach the following **dogma**:

"The Church is a **PERFECT** and **HIERARCHICAL** society. In this respect, She is NOT a society of EQUALS in which ALL the faithful enjoy the SAME rights. Not only because, among the faithful, some are **CLERGY** and others laity, but above all, because there IS IN THE CHURCH A POWER **INSTITUTED BY GOD** in order to SANCTIFY, to TEACH and to GOVERN, which certain ones have received and OTHERS HAVE NOT."

{91} Do you agree that Catholic DOGMA clearly teaches that the Catholic Church will always have a permanent, LIVING magisterium; and also because "**The Church is a PERFECT and HIERARCHICAL society**" – that there must always be a living Catholic hierarchy consisting of bishops, priests, and other ministers?

{92} Do you agree that those who teach "We do not always even have to have ONE bishop; but rather now the Catholic Church consists of ONLY laypeople."; deny, reject, and disagree with the above DOGMA of the Catholic Church?

{93} Do you agree that the POWER **INSTITUTED BY GOD** in order to SANCTIFY, to TEACH and to GOVERN is only given to validly and licitly consecrated bishops who are the successors of the Apostles; and who received their authority, jurisdiction, and mission through a true successor of St. Peter?

Pope Pius XII presents this infallible teaching in *Ad Sinarum Gentum*:

"By virtue of the same Will **is established the** twofold sacred **hierarchy**, namely, of orders and jurisdiction. Besides – as has also been divinely established – the power of orders (through which **the ecclesiastical hierarchy is composed of Bishops, priests, and ministers**) comes from receiving the Sacrament of Holy Orders. **But the power of jurisdiction, which is conferred upon the Supreme Pontiff directly by divine right, flows to the Bishops by the same right, but only through the Successor of St. Peter, to whom not only the simple faithful, but even all the Bishops must be constantly subject, and to whom they must be bound by obedience and with the bond of unity.**"

{94} Do you agree that we must believe St. Paul wrote the truth when he was inspired by the Holy Ghost to write: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema" (Galatians 1:8, 9)?

{95} Do you agree that they call down anathema upon themselves who teach, preach, and attempt to persuade others that God did not divinely establish the twofold sacred **hierarchy**, namely, of orders and JURISDICTION to last until the consummation of the world?

{96} Do you agree that the divinely established power of orders through which the ecclesiastical **hierarchy** is composed of Bishops, priests, and ministers; will therefore last until the consummation of the world?

Pope St. Pius X wrote in the Encyclical *Vehementer*, Feb. 11, 1906, A.A.S. 39 (1906), p.8:

“The Church is essentially an unequal society, that is, a society composed of two types of people: shepherds and sheep.”

{97} Do you agree that they are not subject to the Roman Pontiff, who deny and reject the truth that the Church is essentially an unequal society, that is, a society composed of two types of people: shepherds and sheep”?

This is from Pope Leo XIII in *Satis Cognitum*:

“If the living *Magisterium*, the teaching authority of the Church, could in any way be false, an evident contradiction follows; because then God Himself would be the author of error.”

Remember the dogma found in DZ 1957 which teaches, “Therefore, Jesus Christ instituted in the Church a **living**, authentic, and likewise permanent magisterium. ”

{98} Do you agree that Jesus Christ taught us in the Encyclical *Satis Cognitum* that the living *Magisterium* is the teaching authority of the Church?

{99} Do you agree that the teaching authority of the Church is the **teaching Church** (*Ecclesia docens*); and these of necessity must be Catholic bishops who have an office, authority, and jurisdiction received through the lawful and true successor St. Peter?

{100} Do you agree that because it is a dogma that there must be a **living**, authentic, and likewise permanent magisterium; that it follows with correct logic that it is also a dogma that there must also be a **living**, authentic, and likewise permanent hierarchy?

The living *Magisterium*, the teaching authority of the Church taught “the Church is essentially an unequal society, that is, a society composed of two types of people: shepherds and sheep” and “By virtue of God’s Will, the faithful are divided into TWO classes: the CLERGY and the laity. By virtue of the same Will is established the twofold sacred hierarchy, namely, of orders and jurisdiction.

{101} Do you agree that because God cannot be the author of error, it absolutely, positively, and infallibly must be true that there will **always** be on earth until the day of the General Judgment two types of people divided into TWO classes of SHEPHERDS and sheep, the CLERGY and the laity; and the shepherds will be the twofold sacred **hierarchy**, namely, of orders and jurisdiction living in their bodies endowed by Almighty God with the authority to teach **INFALLIBLY**?

{102} Do you agree that regardless of whether they speak of themselves as praying at home alone; recusants, true Catholics; or Roman Catholics they are all part of the *Recognize and Resist* (R&R) group who *recognize* Pope Saint Pius X and Pope Pius XII as popes and then *resist*, *reject*, *defy*, *disregard*, and *refuse* to accept the truths that they taught using their same authority and power of Jesus Christ; that the Mystical Body will **always** be on earth until the day of the General Judgment consisting of two types of people divided into TWO classes of SHEPHERDS and sheep, the CLERGY and the laity; and the shepherds will be the twofold sacred **hierarchy**, namely, of orders and jurisdiction endowed by Almighty God with the authority to teach **INFALLIBLY**?

Pope Pius IX said:

In fact, it is as contrary to the divine constitution of the Church as it is to perpetual and constant tradition for anyone to attempt to prove the catholicity of his faith and truly call himself a Catholic when he fails in obedience to the Apostolic See.

For the Catholic Church has always considered **schismatic** all those **who obstinately resist the authority of her legitimate prelates, and especially her supreme pastor**, and any who

refuses to execute their orders and even to recognize their authority. The members of the Armenian faction of Constantinople having followed this line of conduct, **no one, under any pretext, can believe them innocent of the sin of schism, even if they had not been denounced as schismatic by apostolic authority.**

In fact, Venerable Brothers and beloved sons, it is a question of recognizing the power [of this See], even over your Churches, not merely in what pertains to faith, but also in what concerns discipline. **He who would deny this is a heretic; he who recognizes this and obstinately refuses to obey is worthy of anathema.**

Let us now review part of the liturgy of the Catholic Church. As we do so, let us recall the teaching from Pope Pius XII that the Catholic Church teaches us the Catholic faith through her liturgy. (See paragraphs 47 and 48 of *Mediator Dei*) Consequently, what we find in *The Form of Receiving a Convert* is indeed the Catholic faith to be believed by everyone. It would be a blasphemy to make this Profession of Faith if the things contained herein are not true. By touching the Holy Gospels the convert calls upon God as his witness to the truth of what is contained herein.

The Form of Receiving a Convert

I, N. N., having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes, and teaches; against which I grieve that I have greatly erred, inasmuch as, having been born outside that Church, I have held and believed doctrines opposed to her teaching; I now, enlightened by the grace of God, profess that I believe the Holy, Catholic, Apostolic, Roman Church to be the one true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I firmly believe all the articles that she proposes to my belief; I reject and condemn all that she rejects and condemns, and I am ready to observe all she commands me. And especially I profess that I believe: One only God in three divine Persons, distinct from and equal to each other - that is to say, the Father, the Son, and the Holy Ghost;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of Our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with Her most spotless virginity; and also Her Immaculate Conception;

The true, real, and substantial presence of the Body of Our Lord Jesus Christ, together with His Soul and Divinity, in the most holy sacrament of the Eucharist;

The seven sacraments instituted by Jesus Christ, for the salvation of mankind: that is to say, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

I also believe in Purgatory, the resurrection of the dead, and everlasting life;

The primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, prince of the apostles, vicar of Jesus Christ;

The veneration of the Saints and of their images;

The authority of apostolic and ecclesiastical traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy Mother the Catholic Church has held, and does hold, to whom alone it belongs to judge of their meaning and interpretation;

And everything else that has been defined and declared by the sacred Canons and by the general Councils, especially by the holy Council of Trent, and by the Council of the Vatican.

With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Catholic, Apostolic, and Roman Church. So help me God, and these His holy Gospels, which I touch with my hand.

†††JMJ†††

There you have it my friend in *The Form of Receiving a Convert*. There we have what everyone must believe in order to be a Catholic, written out and clearly expressed by God's infallible Church.

{103} Do you agree that it is a known truth that to remain a Catholic you must believe there are available on earth: “The seven sacraments instituted by Jesus Christ, for the salvation of mankind: that is to say, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.”

{104} Do you agree that this dogma of the Catholic faith, that there are seven sacraments available on earth, also means that there is a Catholic hierarchy available on earth – with some way for the truly Catholic bishops that still have an Office, Authority, and Jurisdiction to consecrate more bishops?

D. 738: Lateran Council V, 1513:

“And since truth never contradicts truth, we declare every assertion contrary to the truth of illumined faith to be altogether false; and, that it may not be permitted to dogmatize otherwise, we strictly forbid it, and we decree that all who adhere to errors of this kind are to be shunned and to be punished as detestable and abominable infidels who disseminate most damnable heresies and who weaken the Catholic faith.”

{105} Do you agree that truth never contradicts truth?

{106} Do you agree that the truth of illuminated faith is that there are seven sacraments available on earth, namely: “The seven sacraments instituted by Jesus Christ, for the salvation of mankind: that is to say, Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony”?

{107} Do you agree with the Lateran Council V, 1513: “That it may not be permitted to dogmatize otherwise”?

{108} Do you agree that those who do dogmatize otherwise and teach that there are not seven sacraments available on earth, are in fact and in truth: “abominable infidels who disseminate most damnable heresies and who weaken the Catholic faith”?

Father John Kearney gives this teaching of the Church on pages 107-108 in his book, *Our Greatest Treasure*, Imprimatur, 1942:

“The Gift of Faith may be lost. This is an undoubted fact. It is also a fact that once lost the Gift of Faith is seldom regained... How is the Faith lost? The virtue of Faith is lost by a single sin of unbelief. Once we deliberately refuse to believe a single doctrine of the Catholic Faith EVEN IN THOUGHT ONLY we have lost the Faith; once we refuse to submit our minds to God, once we REFUSE TO ACCEPT the solemn teaching of the Church, we have lost the Faith. Hence we can realize that there are some Catholics who have lost the Faith, and still remain externally members of the Church.”

{109} Do you agree that Pope Pius XII in *Ad Apostolorum Principis* correctly states the truth wherein he writes: “No one can depart from the teaching of Catholic truth without loss of faith and salvation”?

The Douay Catechism of 1649

CHAP. XIX. The Sins against the Holy Ghost Expounded

Q. 915. How many are the sins against the Holy Ghost?

A. Six: despair of salvation, presumption of God’s mercy, to impugn (or talking against) the known truth, envy at another’s spiritual good, obstinacy in sin, and final impenitence.

Q. 918. What is it to impugn the known truth?

A. To argue obstinately against known points of faith, or to prevent the way of our Lord by forging lies and slander, as Heretics do...

Q. 920. What is obstinacy in sin?

A. A willful persisting in wickedness, and running on from sin to sin, after sufficient instructions and admonition.

Q. 921. How show you the malice of this sin?

A. Out of Heb. x. 26, 27. “If we sin willfully after having received the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment.”

Q. 922. What other proof have you?

A. Out of 2 Pet. ii. 21. "It was better for them not to know the way of justice, than after the knowledge to turn back from the holy commandment which was given them."

What Must Be Believed by Catholics by St. Vincent of Lerins

"Also in the Catholic Church itself we take great care that we hold that which has been believed everywhere, always, by all. For that is truly and properly Catholic, as the very force and meaning of the word shows, which comprehends everything almost universally. And we shall observe this rule if we follow universality, antiquity, consent. We shall follow universality if we confess that one Faith to be true which the whole Church throughout the world confesses; antiquity if we in no wise depart from those interpretations which it is plain that our ancestors and fathers proclaimed; consent if in antiquity itself we eagerly follow the definitions and beliefs of all, or certainly nearly all, priests and doctors alike."

{110} Do you agree that in the Catholic Church itself we take great care that we hold that which has been believed everywhere, always, by all?

Pope Benedict XV teaches in *Humani Generis Redemptionem*:

"Ignorance is the mother of all errors, as the Fourth Lateran Council so truthfully observes."

Several times during our earlier correspondence you inserted this quote: "The Church is like St. Athanasius defines it, 'Even if Catholics faithful to Tradition are reduced to a handful, they are the ones who are the true Church of Jesus Christ.'"

{111} Do you agree that from what has been explained in this letter, the only Catholics faithful to Tradition are those that believe all the doctrines and dogmas of the Catholic Church?

{112} Do you agree that the doctrines and dogmas of the Catholic Church require Catholics to believe that there will always be a Catholic hierarchy consisting of living bishops who have an office, authority, jurisdiction, and mission in the Catholic Church to TEACH INFALLIBLY; and therefore they also have the potential to be able to dispense all seven sacraments?

†††JMJ†††

"The greatest charity one can do to another is to lead him to the truth." – St. Thomas Aquinas

Here's freedom to him who would read;
Here's freedom to him who would write;
None ever feared that the truth should be heard,
But those who the truth would indict.

It is now time for all of us to apply this advice given by St Anselm to his disciple:

"You must not so cling to what we have said, as to abide by it obstinately, when others with more weighty arguments succeed in overthrowing ours and establishing opinions against them, and further, if there is anything that calls for correction I do not refuse the correction."

Therefore, please send me your answers to **all of** the questions numbered between these types of brackets { }; and then we will both know if you agree with me. If you do not agree with me then present your more weighty arguments that would thereby overthrow what I have written and bring me to the knowledge of the truth: 1) Without teaching ANYTHING contrary to whatsoever Jesus Christ taught and told us through what any true Catholic Pope wrote in any Encyclical or Bull. 2) Without contradicting yourself or teaching contrary to that which has been believed everywhere, always, by all. 3) Without contradicting any teaching, doctrine, or dogma of the Catholic Church. 4) Without teaching anything contrary to reason. Thank you.

“For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matthew 12:37

“He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.” Mark 16:16

As a type of Postscript note: In their co-authored book written before they attempted to elect David Bawden as a pope; Teresa Benns and David Bawden taught basically the same truth that I have explained in this letter. On page 419 they wrote:

“For as we have already seen, the promise of indefectibility to the Church would never allow for Holy Orders (hence bishops and priests) to cease to exist....”

On pages 138, 139, 356, 357, and elsewhere in their book, Benns and Bawden also teach that:

“Truly Catholic bishops will ALWAYS exist, therefore it follows that true Catholic bishops have persevered in keeping the Faith are more qualified than a few non-Catholics who departed from the Faith to elect a pope.”

As you can read in the introduction of the article at

https://jmjsite.com/what_do_benns_and_bawden_teach.pdf; Teresa Benns asked me to upload the transcript of the tapes to the website. However, I have also provided the hyperlink so that you can easily access the article and read all of it. It also explains why people sin and are NOT absolved when they expect absolution from most priests in the Traditionalist Movement.

My dear friends in Jesus, Mary and Joseph, study the information and learn what the Catholic Church teaches! Accept the truth that the Novus Ordo clerics, even if they would happen to have valid orders and the Traditionalist Movement clerics, mainly those coming from Bishop Thuc and Archbishop Lefebvre, as well as the free-lance priests, if they joined the non-Catholic Novus Ordo religion (as did Bishop Thuc, Archbishop Lefebvre, Father Louis Campbell, etc.) they were participating in non-Catholic services, and they lost their office, authority, and jurisdiction. Therefore, they can no longer absolve you and those who participate with them in their sacraments, because they are cut off from the Church, do not receive grace.

In Jesus, Mary, and St. Joseph,

Patrick Henry

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