

Below is a transcription of the audio file of the Catechism Class given 03-20-11.

We are aware that yesterday we celebrated the glorious feast of St. Joseph, the patron of the universal Church, and today, I am going to continue on with the *Catechism of the Council of Trent* on the ninth article, “I believe in the Holy Catholic Church, the Communion of Saints.” Rather than, so to speak, go through the Catechism and almost read it to you, you can either have a copy or get a copy online and you can go to my website. www.jmjsite.com, and if you go down to the audio tab and check on the audiobook, *The Catechism of the Council of Trent*, listen to Tape 4B and Tape 5A or side one. That way, you can hear my friend read to you much better than I can.

Hence, to point out the general headlines of what the Church means and the different parts of the Church, you come to what the four marks of the Church are. So we might consider some of the reasons why we are Catholics as a means to help understand the Catholic Church as this article of the Creed professes it to us. We should realize, of course, that the Catholic Church alone dates back to the time of Jesus Christ and that is one of the first reasons why we belong to It. In other words, we should realize, of course, that Jesus Christ was God, which was already covered in some of the former catechism classes when we spoke from the Creed about believing in Jesus Christ, His only Son, Our Lord, and so forth. In therefore being true God and true man, Jesus Christ is eternal truth Itself, and He could not lie, and being God, all things that Jesus Christ taught are necessarily true, and we might ask ourselves the question, what did Jesus Christ say or what did Jesus Christ teach that we must believe? While, of course, in reading the Scriptures, we find that Jesus Christ spoke many things, but today, we are more concerned about the fact that Jesus Christ must have said something about the future guidance of men, for we can certainly conclude that Our Lord and Savior, Jesus Christ, did not come down to earth merely for the people of His own time (for the people He met during those 33 years that He walked on earth), but Jesus came for all men until the end of time, as He Himself taught, as we will cover later as I am sure you are already aware of from the Scripture text. But then we might obviously conclude and think about how it was that Jesus is to reach the people in these latter times or any time after His death. For example, how does Jesus speak to us on earth today? It is clear that what Christ taught must be transmitted in some way to future people, because Jesus did not just found a temporary Church, but the Church that would last until the end of time. So how was Jesus going to transmit His teachings to the future? It will probably be done either by proclaiming it Himself to every succeeding generation of men, or by writing it imperishably somewhere, or by angels, or by the agency of men. We know that Jesus did not come Himself to every succeeding generation. He ascended into Heaven and except when Jesus appeared to certain saints, He does not come back for all mankind. Jesus does not send His angels to teach us and Jesus Christ wrote no books. It is only recorded He wrote one time and that was in the sand, and of course it disappeared. Jesus did not tell His apostles to write, but to preach. Therefore, we have to come to the conclusion, even before we examine what Jesus taught us that His teaching was to be transmitted by the agencies of men. That is the means that Eternal Wisdom chose to use to teach all men His doctrine until the end of time. We learn from the words of Jesus Christ the transmission of His teachings for succeeding generations, which He provided for us before departing. So, we realize that Jesus Christ came to found a Church and only one Church, which He called His kingdom on earth. Jesus told us that by and through this Church, He was to reach and minister to all nations until the end of time. So, the question is asked, then, did Jesus Christ actually establish this Church, which was to continue forever, or did His work die when He died? Of course, we already know that answer because we know that Jesus said to Saint Peter, thou art Peter and upon this rock (that is upon thee for that’s what Peter means, rock), I will build my Church. Jesus selected 12 men with Peter as their head, the disciples of His doctrine until the end of time. We read in the sacred gospels that all power is given to Me in Heaven and in earth, going therefore, teach ye all nations, teaching them to observe all things, whatsoever I have commanded you. Go ye into the whole world and preach the gospel to every creature. There we have the charter granted by Jesus Christ to His Church. He empowered His Church to teach all men in His name as He told us in the Sacred Scriptures just before He died, as the Father has sent Me, I also send you. We should take notice of these words of Sacred Scripture, as the Father has sent Me, I also send you. In other words, the 12 Apostles and their lawful successors were to continue His work, as

the Father sent Jesus, so Christ sends them to administer to all nations until the end of time. We know, therefore, from this that in the world, Jesus Christ established His Church, the teaching body, which truly represents Him here on earth. As I was sent by the Father, so I send you. My work is yours and yours mine, is basically what He told them. Think about these words for a moment, as the Father has sent Me, I also send you, and unless they are sent, they do not come from Jesus Christ. That is why unless the bishops in the world today have jurisdiction and a mission, they did not carry on this work properly speaking. It also tells us that this commission applies not only to the Apostles, but also to their lawful successors until the end of time. These words are very evident from what Jesus Christ told us. For we know it is utterly impossible for the apostles to preach to the whole world, because they would also die just as Jesus Christ did. He told us, as we already quoted, He would be with His Church even to the consummation of the world. Remember those quotes, He that heareth you, heareth Me, and He that despises you, despises Me, and He that despises Me, despises Him that sent Me (as we read in St. Luke's gospel, Chapter 11:16). The Magna Carta, so to speak, of the whole Church is found in St. Mark's gospel, 16:16. Going therefore, teach ye all nations. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. If he will not hear the Church, let him be to thee as the heathen and the publican, as we find in St. Matthew's gospel. In other words, we are finding that Jesus Christ spoke very solemnly about His Church and that we must hear and obey. Whosoever shall not receive you nor hear your words, going forth out of that house or city, shake the dust from your feet. Amen, I say to you that it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city. In other words, we realize that Jesus Christ gave these Apostles a very important mission and through the voice of St. Peter, they had to be infallible. They could not teach us error because Jesus Christ told us that He who heareth you, heareth Me and He that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me. If we do not receive their words, then they are to shake the dust off their feet – so they had to speak the Truth to us. That's only logical that Jesus Christ would found a Church that was infallible.

As far as I know, there is only one Church in existence throughout these 2,000 years that even claims to be infallible. So from that, we have a very strong clue and indication of which Church we must belong to, which Church it is that Jesus Christ founded and not one that is founded by mankind. For He established only one Church, only one teaching body and He advised men to submit to that Church and He would be with that Church until the end of time. As bleak as the world is today, we know from the promise of Jesus Christ that this Church then is in the world today somewhere, for the Eternal Truth promised that It would last until the end of time. A hundred years ago, it was much easier to find the visible Church and we will cover that more at length later on before we leave this Article of the Creed.

We know from the words of Jesus Christ, Eternal Truth, that that Church exists today somewhere, so now it is our obligation to study which church in the world it might be. Because obviously in the world today, we find many churches, even small towns have a multitude of churches, almost more churches than taverns, and that says a lot in most every place you go. We all know the Episcopalian churches, the Presbyterian churches, the Baptists, the Methodists, the Lutherans, the Safford church, the Mormon church, the South church, the New Testament, the 4th Street Baptist, the Potter church, and thousands of others. They cannot all be the Church of Jesus Christ for He only formed one. They also do not teach all of His doctrines. One set of churches, so to speak, is diametrically opposed to what the other ones teach, and that is something we must look at carefully in our own age, as to those who still call themselves the Catholic Church. Do they teach the same doctrines, or are they mutually contradictory, and yet each claims to be right.

One church claims that the present man sitting on the throne of Peter is the pope, the other church still calling itself Catholic, teaches diametrically the exact opposite. They cannot both be right. There is only one of them that is not wrong and that is the Church to which we pray that you and I will belong for the rest of our lives – that we may die in the true Church in the state of sanctifying grace. So we are going to have to decide which of these many churches in the world today, including the Traditionalist Movement, the Novus Ordo movement, the Protestant movement, the Islam's, and all the rest, are the true Church founded by Jesus Christ. There are many tests we might apply, which would help us to understand these truths, but let us ask, can all these churches in the world today trace their origin back to the very time and person of Christ? The answer is, of course, no.

So called Protestant churches sprang up in the 16th century or later, as their very names indicate, they protest against the true Church. One of the oldest ones, of course, is that of Martin Luther, the Lutheran church. It was born 1500 years after Jesus Christ. Shortly after that, came the Calvinist church with John Calvin of Switzerland, and the Presbyterians even later than that. Their doctrines taught are in variations of that taught by John Calvin, so they start dividing among themselves again and again and again. Then we move over across the ocean so to speak to the Anglican church, the Episcopal church, the English church, began by Henry VIII, who founded a church for his own personal reasons in the 16th century after Christ. The Methodists originated from John Wesley in 1744 and the Baptists in the United States began with Roger Williams in Rhode Island in the 17th century. The Christian Scientists began with Mary Baker Eddy of Boston 19 centuries after Jesus Christ founded His Church.

So if we took the time to make a schedule or a list of all these Protestant churches now in existence, we would find that between the oldest of them and Jesus Christ, it stretches a space of 1500 years. In recent years, we still have more and more being founded, as I asked in my *Petition for Spiritual Help* and in my *Letter to Bishop Giles*, who founded the Traditionalist Movement? Who was the head of the Traditionalist Movement in 1950? Who was the head of the Traditionalist Movement in 1960? In other words, ask someone now what church they belong to and you receive a reply such as: I belong to the Society of St. Pius X. When was that started? In the 1970's. So they were almost 2000 years too late to be the Church founded by Jesus Christ, and the same with all of the rest of them. As Tertullian gives us a quote in the 3rd century, "You are upstarts, late comers, dating only from yesterday." Much more so, does that quote apply to the many so-called churches in the world today that call themselves Catholics, starting with the Novus Ordo and then all the Traditionalists that formed because the Novus Ordo started its own new religion. You are upstarts, late comers, dating only, so to speak, from yesterday of 50 years ago at the most. St. Jerome back in his day also speaking of the heretics said, "Why do you appear after a lapse of 400 years as if we had hitherto known nothing. Without your teaching, the world has been Christian down to the present time."

We must remain in the Church founded by the Apostles, which has continued in existence to the present day. Although, we may ask where is the visible Church today, we also have to then take into account the other information we find from the Sacred Scriptures about the world at the end of time, and that there will be a great falling away. You probably have studied what John Henry Newman said as he made the statements in my study of the history of the Church. What struck me forcefully was the fact that in early times, any religious body that could not trace its succession of bishops back to the time of the Apostles, was universally regarded as a spurious church and those who retained a new doctrine were rejected as heretics. This consideration tells me seriously to investigate the reasons that may have led to the early reformers that cut themselves off from the Catholic Church. I came to the conclusion that no attention ought to have been paid to those men.

Whatever may be historically Christianity, it is not Protestantism; and the basic same thing can be stated today. Whatever may be historically Christianity is not the Traditional Movement, because they only trace, at the most, the power of orders, but as we will cover later, they do not trace the power of jurisdiction, which is necessary, and they do not all believe the same doctrines as taught by Jesus Christ. They do not have one and the same faith throughout the world. So we already know that the Catholic Church alone traces its origin back to Jesus Christ. It is the only church whose early history is recorded in the Acts of the Apostles and whose rulers go back in an unbroken line to St. Peter, the chief of the Apostles. So we have Jesus Christ in the first century and here the churches of the world today in the 20th century. Only one can trace its origin back through the centuries to the person of Christ. That Church which can so trace its origin is the Church of Jesus Christ. The others cannot be His because they were founded centuries after Him by mere men – by men, who unlike Christ were only men. Founded by men, who unlike Christ had no authority from God to found a church. They showed no authority as Jesus Christ did to found a church. Theirs was founded by men who had no authority from God to set up a church in opposition to the church that Jesus Christ founded.

Sometimes it might be well to think of it if you put the matter in another way, and ask who founded the Anglican church? A king, Henry VIII, a simple man. Who founded the Lutheran church? A man named Martin Luther. Who founded the Calvinist church? A man, John Calvin. Who founded the Methodist church?

A man, John Wesley. Who originated the Christian Scientists? Mary Baker Eddy. Who founded the Society of St. Pius X? A man, Archbishop Lefebvre. Who founded the other Society of St. Pius V? Those who broke away from the Society of St. Pius X. Who founded the CMRI? A man, named Bishop Francis Schuckardt; and now they (CMRI) have a new branch from that branch, and another branch from that branch, and so on, and so forth. But, who founded the Catholic Church? Our Lord and Savior, Jesus Christ, God the Son, the second Person of the Blessed Trinity, true man and true God. That should be enough to tell us that we need to belong to the one and only Church that was founded by Jesus Christ.

Not many people will object to that reasoning, but sometimes you might find those who would attempt it. They say that it is true that the Catholic Church goes back to Christ, but the Catholic Church today is a corrupted branch of the church of Christ, and that is one of the main arguments of the Church of Jesus Christ of Latter Day Saints, commonly called the Mormon church. But if you asked them, who founded the Mormon church, then they would tell you that John Smith found the golden plates and reestablished it, but that it is just another branch of the Catholic Church – the same as the Protestants try to do it. They want us to believe that the Protestant church is a purified form of the Church of Christ and only this purification dates from the 16th century. They want us to believe that in the 16th century, the Church of Christ became corrupted and was purified of error and corruption by Luther, Calvin, Henry VIII, and so forth. They want us to believe that this purified church by these corrupted men is the true Church that Jesus Christ founded.

So, let us refute this error before it gets carried away. In the first place, if we go back to these Protestants and regard Martin Luther, who was the main founder of the Reformation, was he actually capable of purifying the Church of Christ? When you realize his life, it seems almost ridiculously absurd. Martin Luther was a priest who broke his vow of chastity and married a nun, who bore him children, and that is history that nobody can deny. The same Martin Luther has also the distinction of encompassing within his table talk, the most obscene garbage that has ever been preserved in book form in the history of the world. So you wonder how Protestants with normal reasoning power, can read history and regard Martin Luther as God's instrument for the purification of God's Church.

It is basically the same with Henry VIII if you cross over the channel to England. They want you to believe that Henry VIII purified the corrupted church. Well, who is this man and what is his life all about? At one time, Henry VIII was called the blue beard. He was one of the most voluptuous and licentious monarchs of history. He asked the pope to allow him to divorce his lawful wife, Catherine of Aragon, in order that he might marry one of the women of the court, Anne Bolin. As John the Baptist said to Herod, so the pope said to King Henry: it is not lawful, it is against the law of God. When Henry discovered that the pope would not allow the divorce, he separated himself from his lawful wife and from Rome, and formed a church of his own, and proceeded then to the divorce he wanted. But, if you read the history, he afterwards married five other wives in succession. When he tired of one wife, he had her beheaded to make way for the latest lady of his fancy. Such was the history of the founder of English Protestantism, the man who is alleged to purify the Church that Jesus Christ founded, as he reformed and started his own new religion.

As we look at later history today, those who call themselves Catholics, how many are involved in immorality, homosexually, and other such things? Many are deeply involved in mind control, Satanism, and Freemasonry. Those coming from the Society of St. Pius X even have the Freemasonic symbols on their Coat of Arms. You can see the current leader giving the Freemasonic handshake with the Freemason, Benedict XVI. What does that say for those two churches? Who are their real leaders if they are involved in the Freemasonic handshake, the Freemasonic religion. We know from the earlier true popes in the Church that the main goal of Freemasonry is to destroy the Catholic Faith. What are they doing giving the Freemasonic handshake even in public if they are the Church that Jesus Christ founded?

So, we have already covered some of the scandals – many of the scandals that have happened over the centuries. There are multitudes of scandals in our own day as we speak now. That, so to speak, might drive some people from the Catholic Church. First of all, I would recommend that you distinguish whether the people who are causing the scandal are themselves members of the Church that Jesus Christ founded. But even more important than that, maybe, please realize that Jesus Christ promised to preserve His church, not from scandal,

but from error. He promised and told us scandals would come, but He promised to preserve His Church from error, not from the scandals.

We do not deny that the Catholic Church that Jesus Christ founded was in a deplorable condition in the 16th century when Martin Luther attempted to reform it. The members of the Church were not living what the Church teaches. Among the clergy, there was great immorality. There was simony. People were buying ordinations and so forth. Much scandal, but the true doctrine remained. Did that church need reform in a certain sense? Yes, it certainly did. But the more we know about this true history of the Church and the scandals in the Church, then the greater will be our faith in the divinity of the Church, that it was truly founded by Jesus Christ and it will last even amongst all of the corruption of the people who made up the Church. The more we realize the scandals and how Jesus Christ preserved His doctrine even amidst the scandals, then our convictions will grow that God's power was needed to support that Church, which had been beset, not only by storms from without, but by the scandals from within.

Indeed, by the 16th century, I would agree that there was need for a great house cleaning, so to speak, but we do not clean house by a big stick of dynamite, trying to blow it apart. God in His providence, in order to show the vitality of His Church, permitted it to lapse in conduct, although He did not allow it to err in doctrine. It is true that the lives of some of the high clergy, the bishops, and even a few popes were very scandalous. It is a matter of history that some popes had children, which is their own personal lives, but those popes did not teach error and false doctrines from the chair of Peter. Some of their lives were absolutely shocking when you study Church history, but someone might then just answer, and so what of it? Jesus Christ did not promise to preserve His Church from scandal, but from error.

There were scandals in the Church from the very beginning, even when Jesus Christ was with it. Even amongst the men He chose to propagate His teaching. We know that Judas was a thief, a traitor, and a suicide. St. Thomas was weak in his faith. Peter, the very head of the Church, denied His Master and swore to a falsehood under oath, so to speak. All of them ran away as cowards on Good Friday, although St. John kind of came back and persevered with the Blessed Virgin Mary at the foot of the cross. But to begin with, they all departed and left Him, and none of the others came to Mt. Calvary, except St. John, the beloved disciple. We know that Jesus Christ predicted all of this: Amen, I say to you, it must needs be that scandals come, but nevertheless, woe to that man by whom the scandal cometh (and that second half from Matthew 18:7, should be a great warning to us). Woe to that man by whom the scandal cometh. Let us be very much on our guard, that we do not give scandal.

We know that Jesus Christ compared His Church to a field in which the weeds and the wheat grow together. He compared the Church to a net that contains both the good and bad fish, to the cockle and the wheat. No, always remember that Jesus Christ did not promise to preserve the Church from scandal, but from error, because you will find scandal in the Church until the end of time. So, the real question that we must consider is this – has the Catholic Church been preserved from error? If you consider everything, do your homework, do the research for these last 2000 years, you will not find error in the teachings of the Catholic Church.

So, again it is time to go back to summarize somewhat what has been discussed thus far today. We realize again, that there is only one Church in the world today that can trace its origin to Jesus Christ and the Apostles and this is the one and only Church to which we should belong. Throughout the history, we have the popes and the bishops who are the lawful successors of St. Peter and the other Apostles. Their power and authority can be traced back, step by step, from priest to bishop, and from bishop to pope, century after century, to the time when the Church was founded by Jesus Christ and His Apostles. We can go back from Pope Pius XII to Pope Pius XI, back to Pope Benedict XV, to St. Pius X to Pope Leo the XIII, and all the way back to where we heard Jesus Christ say, "Thou art Peter and upon this rock, I will build My Church" – only one, not my churches, but My Church.

So, the one thing that is certain beyond all doubt – of all the churches in the world today, one and only one goes back to the time of Jesus Christ. Only this one Church bears this mark of apostolicity. We realize, of course, that soon we will be celebrating the feast of the Resurrection. We will realize again that the risen body of Jesus Christ bore the marks of His crucifixion, the prints of the nails and the wound of the spear, so that St.

Thomas could inspect it with his hand. So also, you might think the Church of Jesus Christ was called by Saint Peter, the Body of Christ, and it bears the mark of identification, which is not hard to discover and not difficult to inspect. This is a mark of permanence, of age, of antiquity, of apostolicity, which She alone bears of all the churches in the world today. She has been there through all these ages, long before any of the main Protestant churches ever began, and certainly nearly 2000 years before the current Novus Ordo and Traditionalist Movements even had their beginning.

There is no suspension in Her life, no break in Her history, no terminal silence in Her teaching. Having always been in possession, She must be presumed until conclusive evidence of forfeiture is produced to be the rightful holder of what for 20 centuries has rested in her custody. If you would seek to trace the charter of the Church of Christ back to Christ, and if you would seek to trace that divine legacy from the day of the Caesars, what road would you take? Would you set out to meet it on the Protestant bypass, which soon you would lose yourself in the forests of Germany or wherever else? No, we must go back to St. Peter and his lawful successors, who were given the command by Christ to preach the gospel to every creature. We must go back to the days when Jesus Christ gathered His disciples and said to them, in the words which close the gospel of St. Matthew, “going therefore, teach ye all nations, and behold I am with you all days, even the consummation of the world.”

With that kind of introduction, and summary of that introduction, let us continue on to explain in greater detail, you might say, the four marks of the Church, and the first mark being that of unity. That is basically the first reason we belong to the Church, because it traces its origin back to Christ. But, if you ask again why I am a Catholic, we also might consider that Jesus Christ also spoke about His Church having unity, which means harmony and agreement. The unity of the Catholic Church is opposed to disunion, dissension, and separation into parts, and is applied to the Church. Unity means that the members of that Church are united in a common faith, and in a common manner of worshipping God, and in an acknowledgement of the authority of the same rulers.

There is a triple unity here that we need to cover, the unity of faith, the unity of worship, and unity of government. So again, this unity is opposed to disunion, to dissension and separation into parts. What has happened in the world today in those churches that call themselves Catholic? Do they not exemplify this to the nth degree? There is nothing but disunion, dissension, and separation into parts.

So, you might ask how do we know that Jesus Christ promised to give His Church this triple unity of faith, worship, and government? Well, we know that from His words to His Apostles. We know, of course, Jesus Christ intended that His church should be one. He did not promise to found many churches, but one Church. Upon this rock, I will build My Church. He said on another occasion, there shall be one fold and one shepherd. But that is not all that Jesus Christ told us about the unity of His Church. All of His words are priceless, but none as priceless as those that fell from His lips the night before He died (those last words of Our Lord to His Apostles, He leaves us a dying legacy to them and to us). The last words of Jesus Christ show us what was closest to His heart regarding His Church, and those words are preserved for us in the entire 17th chapter of St. John’s gospel. Here, the whole chapter is basically built on unity, the unity of the Church that Jesus Christ founded. He appeals to us to follow this Church at all cost, that it can be recognized by all the world. And not for them only do I pray, but for them also who through their word shall believe in me, that they all may be one as Thou, Father in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou has sent Me. We know, of course, there are three Persons in one God, but there is still one absolute unity, and that is the way Jesus Christ wants His Church to be. All members may be one as Thou Father in Me and I in Thee, that they also may be one in Us, that the world may believe that Thou has sent Me. So, in this prayer at the Last Supper, Jesus Christ asks that His followers be united in faith as He and His Father are united in essence; and Our Lord’s prayer, of course, is always heard.

Jesus also prayed that this unity might be so clear and so visible, and so recognizable, that it would lead the outside world of unbelievers to the conviction that such a unity could only spring from a divine origin. We know that there is no other organization in the whole history of mankind that has the unity that the Catholic Church teaches. One can no more divide the Church than you can divide Her Lord, and you cannot divide God.

In the second prayer, Our Lord tells us that this unity of His Church is to lead unbelievers in the world to recognize His divinity and to recognize in the unity of the Church, a mark of God's love for His Church.

There is a quote from St. Paul's letter to the Philippians that I think is very important, Philippians 1:27. "Stand fast in one mind laboring together for the faith of the gospel." Those who belong to the Catholic Church should have one mind as they have one faith and one baptism – one Lord, one faith, one baptism, as St. Paul tells us what that mind should be: "Let this mind be in you, which was also in Christ Jesus." What he just told us about is that we be so united as Thou, Father in Me and I in Thee, that they also may be one in Us. That is the mind of Christ. Stand fast in this one mind, laboring together for the faith of the gospel.

So then look around again if you are tempted to go to some false religion and ask if they have this one faith, if they are laboring together, or if they do not have a divided gospel. As St. Paul told us elsewhere in his letter to the Romans: so we being many are one body in Christ, for by one spirit were we all baptized into one body; one body and one spirit as you are called in one hope of your calling, one Lord, one faith, one baptism. Though we or an angel from Heaven preach a gospel to you besides that which we have preached to you, let him be anathema. So that is how strong the unity must be. We must not be deceived by false teachings, by a false gospel. If anyone, even an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. That is pretty strong language that St. Paul knew he was speaking for the infallible Church and not teaching us error.

So basically from these quotes, we realize that the break of unity in faith and unity of the Church was regarded with horror by the Apostles and denounced severely by them, who were great lovers of souls. No wonder that St. Paul kept crying out incessantly, one Lord, one faith, one baptism. There are many today who talk about the one baptism problem which can be covered later when we get to the Sacraments, but do they even have one faith to preach that? No, they are divided in their faith. One belongs to this branch of the new religions and the other belongs to another branch of the new religions. They do not have the same faith, they do not teach the same doctrines that Jesus Christ and His infallible Church teach us.

We also, of course, must be aware that Jesus Christ referred to His Church chiefly as a kingdom. If thou wilt enter into life, keep My commandments, and He talked about the kingdom of Heaven. In every well-regulated kingdom, there is one uniform body of laws, which all are bound to observe – one authority, one form of government. Jesus also refers to His Church as a sheepfold, and those of you who know something about the term, know what a beautiful comparison that is. For referring to His Church as an edifice built upon a rock, a building, a city, all of these terms imply unity. In another place, St. Paul says that all Christians should be as closely united to their chief as the members of the human body are united to their head. If you read the lives of the Saints, you will realize that many of them were tortured in multitudes of various ways. Some were shot with arrows, others were sawed in two, others were burned on the rack, stretched or whatever. It seems that when they could not kill the martyrs any other way, they beheaded them.

Let us never be disunited from our Head, Jesus Christ. They may kill the body, but they cannot separate us from the true faith without the consent of our will. But even if Jesus Christ did not tell us these many things about the kingdom of Heaven, the sheepfold, the building, the city, the edifice built upon the rock, common sense tells us that the Church Jesus Christ founded must be one. For how could God, the eternal Truth itself, be the author of various conflicting systems? Take just two systems, for instance, instead of the multitude that are in the world today. Just take two of them, one of which teaches that there are three persons in God. The other teaches that there is only one person in God. Or in another case, one teaching that hell is eternal, and another that there is no hell. One teaching that the man in Rome is the pope, and the other teaching he is not the pope. One of these doctrines must be false. God cannot then be the author of both, but only of the one which is true. Jesus Christ who was God, as well as true Man, could not be the author of opposites. How could it be otherwise? How in view of Christ's prayer for unity can any intelligent person believe that Christ can be the founder of all religions with their divisions and subdivisions and diverse doctrines? How could it be possible for the Church that Jesus Christ founded to consist of members who disagree as to doctrines of faith and disagree as to the manner of worshiping God? From Christ's own words, then, and from the words of St. Paul and the other Apostles and from our own common sense, we gather that the Church Jesus Christ founded must

be one in faith and worship and in government. So, let us pray and pray very fervently that we will live and die in this true Church because it exists in the world today that possesses this mark of triple unity: one in faith, one in worship, and one in government.

Thank you for visiting <http://www.JMJsit.com>. Please tell others about this website and pray much more. Saint Alphonsus Maria (the great Doctor of prayer) reminds us that: "Those who pray will certainly save their souls, and those who do not pray will certainly lose them." Read the sermons and listen to the audio files. "Ignorance is the mother of all evils." Do penance for Jesus told us: "Unless you do penance you shall all likewise perish." The devil is never far away from those too busy to pray! If Truth stands in your way, you are going on the wrong path!

Ora pro nobis,
Patrick Henry