

Below is a transcription of the audio file of the Catechism Class given 03-27-11

On this third Sunday of Lent, we are still on the IX Article of the Creed, “I believe in the Holy Catholic Church, the Communion of Saints.” Today, we will speak about the Catholic Church, and how it came about, and how we can tell which church is the true Church.

We know, of course, it is very well explained in Sacred Scriptures that Jesus Christ founded a Church. “Calling together the twelve apostles, He gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God.” “And upon this rock I will build My Church.” Then, one of the most important quotes: “Jesus coming spoke to them saying: 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: and, behold, I am with you all days even to the consummation of the world.” “If he will not hear the church, let him be to thee as the heathen and publican.”

There are more quotes I could give from Sacred Scripture; but if we think about matters for a moment, we should realize that from Sacred Scripture and from the Fathers, and even from profane history, we should realize the needs of all human nature and dictates of right reason for the following four propositions: 1) Every rational creature is morally bound to profess and practice some sort of religion; 2) All men are morally bound to embrace one and the same religion; 3) The religion to which all men are obliged to adhere is a supernatural, revealed religion; and 4) The general name of that religion is Christianity.

Then we come to realize that we must speak about the true Church, “the Church of the living God, the pillar and ground of the truth.”

In the world today, we are much aware that there are many people we may speak of as the Bible preaching Billy boys, who base their faith on the Bible alone. But is the Bible the pillar and ground of the truth? No, Sacred Scripture itself tells us, the Church of the living God is the pillar and ground of the truth. This is the organ and embodiment of all true religion.

We know not only that the Church exists, but it also has authority and visibility. The word “church” comes from the Latin word “ecclesia”, which comes from a Greek verb, which means “to call forth.” The members of the Church, therefore, have received a vocation, a calling to enter its fold. God calls all, but not everybody answers that call. The Church that Jesus Christ founded is not a synagogue, as in the Old Law, for the word synagogue means “a driving together.” It is more becoming a rational creature to be called than to be compelled. If you read the Sacred Scriptures, you will realize there is quite a diversity of usages for the word “church”. In the Psalms, it talks about the evil sense of the word church when it says, “I have hated the church of the malignant.” At other times, it is used in a good sense, as when it is spoken of “as the church of the saints.” Sometimes it is used in a different sense, “Let them exalt him in the church of the people.” Sometimes, it is used in a local or particular sense, “the church which is in their house.” Sometimes in a general or universal sense, “the Church of the living God, the pillar and ground of the truth.” By figure of speech in which the container is put for the thing contained, we call the house or the building which contains the faithful the Church.

According as we consider its subjects abiding here on earth and battling for Heaven, or as still expiating the remains of sin in the place of purgation, or as having already reached their reward, the word has various applications and extensions. The Church on earth is called the Church Militant where we are still here fighting the battle. The Church in purgatory is known as the Church Suffering, and the Church in Heaven is called the Church Triumphant. We are all part of that Church founded by Jesus Christ.

The Church on earth can be reviewed in each of these three historical phases: 1) as it existed in the beginning of the human race in paradise and later under the patriarchs in the state of the law of nature, 2) as it existed still later under the Mosaic dispensation, when, the law of nature, having become confused in the minds of men, so that they no longer saw clearly what was right and what was wrong, God reenacted for them in written commands the dictates of His will. But then in our own times, 3) as it exists today under the Christian dispensation, which is the law of grace, fulfilling the law of Moses, for the law brought nothing to perfection, but a bringing in of a better hope. Hence, we can speak of the Church under the law of nature, under the law of Moses, and under the law of Christ. Finally, the Church of Jesus Christ can be considered in a twofold aspect.

It contains within Itself a body of clergy, which has the office of instructing and ruling, called the Church teaching or the Church governing.

It is important to always remember that there will always be the Church teaching and the Church taught, the Church governing and those who are governed. St. Paul represented this body and to them were addressed the words of Our Lord: “To you it is given to know the mysteries of the kingdom of Heaven.” Again, in the gospel of St. Matthew, when Our Lord speaking of erring brother says, “If he will not hear the Church, let him be to thee as the heathen and publican,” Jesus refers to the Church ruling, teaching, and deciding.

As Pope Pius IX reminded us in his encyclical, “Mortalium Animos,” the Church must ever remain exactly as it was, the same when Jesus Christ founded It. He founded It with His Church ruling, Church teaching, and Church deciding – in other words, the hierarchal structure of the Church, the clerics.

The Church has likewise a body, the laity, who are taught, who listen, and obey, called the Church hearing or the Church obeying. St. Paul speaks to these as, “Obey your prelates, and be subject to them.” When he was addressing the bishops of Ephesus, St. Paul wrote: “Take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you bishops, to rule the Church of God, which He has purchased with His own Blood.” Here he signifies again the Church governed. But this distinction between clergy and laity is clearly marked when the same apostle says: “We are God’s coadjutors: you are God’s husbandry.” But when he speaks of his own unworthiness to be called an apostle, alleging his reasons because I persecuted the Church of God, he includes both the ruling and the obeying Church.

We are also probably all aware that the Church of Christ was prefigured in the Old Law through many types and symbols, - by the terrestrial paradise from which man was to be translated into Heaven; by Eve who was brought forth from the side of Adam as the Church from the sacred side of Jesus Christ crucified; by the ark of Noah, into which all were gathered who were to be saved from the general deluge; and by the Jewish race, favored by Almighty God and conducted into the promised land; by the city of Jerusalem, the city of God; and by the temple of Jerusalem, the dwelling place of God; by the stone cut out of the mountain without hands, that struck against the idols of the world and shattered them to pieces, while itself continued to grow until it filled the whole earth.

In the New Testament, the Church is symbolized by the bark of Peter from which Our Lord taught the multitudes; by the sheep or vessel which Peter saw in his mid-day dream containing all manner of living things, sent down from Heaven, and by the coat of Our Lord, the tunic without seam. In the 13th chapter of St. Matthew, there is a series of parables, seven in number, - the sower, the cockle, the mustard seed, the leaven put into meal, the treasure, the pearl, the net. Each of these prefigures the Church and all unite in pointing out its marks and characteristics. I would like you to note well that these different parables symbolizing the Church also speak of the good and bad members in the Church – in many of them.

But, in Sacred Scripture, we also have other names applied to the Church to help us get a true notion of its nature. It is called a vineyard, a grain of mustard seed, a garden, a field, a sheepfold, a sheep, a flock, a net, a banquet, the thrashing floor, the bride, the wife of the Lamb, the Body of Christ, the seed of Abraham, the kingdom of Heaven, the city of truth, the sanctified mountain, a mountain in which God is well-pleased to dwell, the mountain of the house of the Lord, a city seated on a mountain which cannot be hid, the holy city of Jerusalem, the city of Our God, a great house, the house of God.

Now, what is the Church? Many writers have simply said that the Church is the short way to the truth. Once you know what the Church teaches, the Church teaches all truth. St. Peter, himself, calls the Church by a similar title when he says, “the way of truth shall be evil spoken of.” St. John even insinuates the same things in these words, “That which we have heard and have seen, we declare unto you that you also may have fellowship with us and our fellowship may be with the Father, and with His Son, Jesus Christ. ... If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth.” The human mind is weak. He who would acquire much truth by his own research must labor hard and long, but he who knows the Church, knows “the pillar and ground of the truth.” If we accept Her teachings, we are at once in possession, either actually or virtually of all truth, because as the Scriptures say: “He that knoweth God, heareth us,” and God is the Eternal Truth. The Church teaches us all we need to know about God.

I could give a more precise definition of the Church Militant. It could be defined as a society of living men, united in the profession of one and the same Christian faith, and by the communion of the same sacraments, and of the rule of *legitimate* pastors. So, we need to look in the world again at the different churches, or groups of people who call themselves a church as we somewhat covered in the class last week. Are all those different groups united in the profession of *one* and the *same* faith? We know, of course, they are not, except those that belong to the true faith, the true Church founded by Jesus Christ.

Are they in communion of the *same* sacraments? Obviously not. Most of them do not even have the seven Sacraments instituted by Jesus Christ to give grace, and I think that all who are on the conference call today know that in the Novus Ordo religion, they have changed the matter, form, or intention in one way or another to basically destroy all seven Sacraments instituted by Jesus Christ to give us grace. If we flip over to the group known generally as the Traditionalist Movement, we know that they are not under the rule of *legitimate* pastors, because as we will be covering, *legitimate* pastors must be sent by lawful authority, and those in the Traditionalist Movement are not sent. They just went out on their own.

The Church is not, as the Donatists affirmed, a congregation of the just. For a moment, I call your attention to the fact about those parables: a net in which are good and bad fish, a field in which has wheat and cockle, so the congregation of the just is not qualified to be the true Church. Others describe it as a congregation of faithful, whose faith shall never fail, which still is not a complete definition where the words just and faithful are used in an exclusive sense. Nor is it as the Pelagians taught, “a congregation of those who have no sin.” Nor as Huss and Wycliffe defined it, “a congregation of the predestined.” That is a trap, I think, that some of the people who believe in the only baptism of water theory. They get confused about predestination and in a sense, it seems they might be falling into this error of Huss and Wycliffe, defining the Catholic Church as a congregation of predestined, that God knows who will commit sins after baptism and go to hell, so he does not permit them to be baptized, as the theory that some who reject baptism of desire put forth. They preach a type of predestination, the same as Huss and Wycliffe. All of these have ignored the fact that Jesus Christ likened His Church to a flock in which are sheep and goats, the good and bad in the net of bad fishes, and as I said bad wheat and cockle in the same field, where it is not separated until the general harvest at the end. All of these definitions of the heretics are incompatible with the visible Church, or any society of true men on earth. Their purpose was, however, to cloud the visibility of the Church, in order the more easily to subvert Its authority, and in the end, to destroy It entirely. Keep in mind that the Church is a society, not a conglomeration or aggregation or a mob?

A society is the union of many for a common end, an assemblage of men tending by united forces to a common term. Three things are included in the notion of a society: many individuals or men, a common end or object, united tendencies or a bond making it a unit. It is not just a conglomeration of everybody out on their own or a mob where there is no order or logic or rulers. The Church is not a mere system of philosophy, nor a body of definite doctrines, nor a certain code of laws, although it possesses these in perfection. Nor is It simply a set of truths, nor solely a crowd of individuals, but the Church that Jesus Christ founded is a living, energizing organism, the mystical Body of Christ.

It is a divine institution, the instrument for instructing men in the truth revealed by God and dispensing to him, the treasures of Heaven. It is a supernatural society, of which Christ is the founder, the head, the center, the beginning and the end, the alpha and the omega. The Church is a divine society, not alone because its Founder was a Divine Person, nor yet because It teaches the supernatural destiny of men, but It is divine in this sense also, that its informing principle, the life and life-giver of its organization is the Divine Spirit of God, indwelling in It. Jesus Christ has said: “Behold I am with you all days, even to the consummation of the world.” God is with His Church always. I will ask the Father and He shall give you another Paraclete, that He may abide with you forever, the Spirit of Truth whom the world cannot receive. But you shall know Him because He shall abide with you and shall be in you. Think a moment about what Jesus Christ told us. The Spirit of Truth shall be in you.

For the institution of the Church as for the origin of everything else, there must necessarily have a sufficient cause. Let us then investigate the reason that made its existence, a necessity. In other words, even God in a sense, did not have a choice, but to found His Church – It was a necessity. When God created man, He made

him to His own image and likeness. He gave him instructions in the law of life for an inheritance, a moral nature that resembled His own moral being. While that law was unclouded in man's conscience, no other preaching or teaching was necessary. In other words, if Adam had not offended, committed the original sin, then Jesus Christ would not have had to come and found this Church to teach us the way to God, because it was already in his mind, his conscience that was not clouded. He knew the truth. But after the fall, Almighty God taught the race of the Patriarchs, but when "all flesh had corrupted its way," as you read in the book of Genesis, and sin and time had darkened the light of understanding and stifled the voice of conscience, God pitying poor mankind, deigned to give him the written law, renewing again the precepts that He had implanted in man's heart from the beginning. Although we have the written law now, God still writes in the heart of every man who reaches the use of reason to know right from wrong. That is why, they cannot commit a sin unless they know it is wrong and still give the consent of the will.

God taught men under the law of Moses. This was as Saint Paul says, "our pedagogue in Christ." It prepared the way for the completed revelation that He was to bring in. "But when the fullness of time was come, God sent His Son, made of a woman, made under the law: that He might redeem them who were under the law; that we might receive the adoption of sons." Hence again, St. Paul tells us so beautifully: "God, who at sundry times and in diverse manners spoke, in times past, to the fathers and the prophets, last of all, in these days has spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the world."

I would like you to remember especially that the mission Jesus Christ had in the world was to teach, to redeem, and to forgive. To teach, to redeem, and to forgive are the reasons why the Father sent the Son into this world. As Saint Luke tells us of Christ, "He began to do and to teach." And again, "He taught in the synagogues." Again, "He was teaching daily in the temple." Again, "He went to the villages round about teaching." Again, "He opened His mouth and taught the multitudes, and never did man speak like this Man." "He was teaching them as one having power." Jesus, Himself, Our Lord said that He came to "preach the kingdom of God." He "was the true light which enlightens every man that cometh into this world," as is read at the beginning of St. John's gospel, which is called the last gospel and read at every true Mass. But Jesus also came to redeem mankind and to take away sin. "God sent His Son ... that He might redeem them who were under the law." Again we read that Jesus appeared to take away our sins. When John the Baptist, who was preaching by the Jordan, saw the Savior approaching Him, moved by the Spirit, he pointed Him out to the multitudes saying, "Behold the Lamb of God, behold Him who taketh away the sin of the world." Isaias before that says, "But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed." Jesus Christ not only redeemed the race, paying the penalty of sin by His death upon the cross, but while here upon earth, Jesus actually remitted the sins of individuals. To the paralytic He said, "Son, thy sins are forgiven thee." When the scribes and Pharisees murmured saying, who can forgive sins but God only, He wrought a miracle to prove "that the Son of Man has the power on earth to forgive sins." We know that Jesus also declared to Mary Magdalene that her sins also had been forgiven.

But now, we come to the question that confronts every reasonable man, everyone who must take time to think and realize what the truth is. They must ask themselves most seriously, did Jesus Christ really establish a means to perpetuate His work of teaching and forgiving and to apply the fruits of His redemption to man? In one sentence, did Jesus establish a Church or not? This is a paramount point. There is a question here of fact, either Jesus did or did not found a Church, and upon this fact rests the whole fabric of Christianity. Because if He founded that Church, it will be made known that all are bound to join It at whatever cost.

Then we might think of the founders of all human associations, even seemingly the most insignificant as well as the greatest. They have always endeavored to give a lasting character to their work by establishing some mode of succession in their organizations. Even the false prophet of Islam did not limit the space of his doctrine to the priests of his own line. He covered this conquest of nations and he organized a society to secure that end. We realize that the heads of modern sects each sought to establish some semblance of a society of which it propagates their favorite tenets. Even in the civil world, such as the people who founded this country, you might say that they were not satisfied with merely achieving independence and proclaiming the great doctrines of man's political rights, but they cemented those several commonwealths into a political society,

forming the Constitution under which the nation might be perpetual, although in the case of the United States, we know now that it was all founded on Freemasonic principles. But the point made is they did not want it to end when they died; they wanted it to go on. The Freemasons have this goal that lasts century after century to continue their evil work even though it is evil.

But the point made is, can we expect Jesus Christ to do less than He would not try to continue the Church after He died? We know that He was the Son of God, the Eternal Wisdom, who came down to earth simply to preach the truth necessary for the salvation of all men throughout all time, to heal our wounds and to forgive our sins. So, after a few years, was that to be taken away when Jesus Christ died? Was nothing to be left behind to perpetuate His teachings or to continue His work of merciful forgiveness? Of course not. We already know that Jesus founded a Church to last until the end of time. For His life did not end the Church just because He ended His life on Calvary. That was, so to speak, the beginning.

Keep in mind that when Jesus Christ died, no word of the new law was yet committed to writing. The New Testament is the product of the Catholic Church. If you think about it for a moment, if it was not for the Church that Jesus Christ founded, not one Protestant sect would have as much as one word of the New Testament. For everyone who wrote any part of the New Testament were all members of the Church that Jesus Christ founded, and it was through the work of the Catholic Church and the monks mostly through the centuries who copied the Bible until such time as the printing press was invented. Therefore, those who boast of the Bible have no real reason to praise Christ if He left no organization to perpetuate His doctrine, to publish His words, and perform His works. Because Jesus Christ was God, He certainly was not unwise and He left not Himself without testimonies, as Scriptures tell us. He chose His representatives whom He selected after a night of prayer. His doctrines and revelations have been handed down. According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the Word. First of all, Jesus called to Himself the Apostles one by one, such as Andrew and Peter, then Levi, and James and John, and the rest. Later, in a public manner, He designated the twelve. "Then calling together the twelve Apostles, He gave them power and authority and He sent them to preach the kingdom of God." We will see this over and over again. He sent them. If they were not sent, they did not come from the Church; they did not come from Jesus Christ, and that is a problem in the world with today's preachers.

We even know from St. Matthew's gospel that Jesus promised to build His Church upon Peter as the chief of the Apostles, and He placed him in the primacy. He gave these Apostles the power of forgiving sins, as we remember the three main reasons why Jesus Christ came. At the Last Supper, He ordained and consecrated them, giving them the power to consecrate the bread and wine into His sacred Body and Blood. Jesus told the Apostles, "You have not chosen Me: but I have chosen you; and have appointed you, that you should go and bring forth fruit; and your fruit should remain." This is a great proof of apostolic power. Jesus Christ is the one who called them and gave them their power, and it is the same today. If they are not sent, they do not have the power of jurisdiction. Note the words of Our Lord; it is the night of the sacred Passion, Christ is passing from the Supper Hall to the garden of Gethsemane to begin His sacred Passion. He is praying to the Father for the whole world and especially for His Apostles, that they may be sanctified in truth, that they may be one, and so forth. Jesus says: "As Thou has sent Me into the world, I also have sent them into the world."

We realize from the gospel of St. John that after the Resurrection; Our Lord came, the doors being closed, and stood in the midst of the Apostles and said, "Peace be to you. And when He had said this, He showed them His hands, and His side. The disciples, therefore, were glad when they saw the Lord. He said, therefore, to them again: Peace be to you. As the Father has sent Me, I also send you. When He had said this, He breathed on them; and said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." So again, they had the power of orders at the Last Supper. They had the power of jurisdiction, "I also send you." With this power of jurisdiction, having a mission, being sent, they had the power to forgive sins, to retain or to loose.

But we might think of the real Magna Carta of the Church of Christ as found in the gospel according to Saint Matthew. "Jesus coming spoke to them, saying: 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: and, behold, I am with you all days, even to the consummation of the world." We add the words from St. Luke's

gospel, “He that heareth you, hearth Me: and he that despiseth you, despiseth Me. And he that despiseth Me, despiseth Him that sent Me.” We turn to St. Mark’s gospel where he commissioned to baptize and teach: “And He said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned.” So again, we see that Jesus sent them; they did not just go out on their own.

So, you might ask today, who sent the modern leaders of the churches to where they are at? Who sent Marcel Lefebvre to go to Econe and found his own religion? Nobody with authority. Who founded or who sent Bishop Francis to found the CMRI community? Nobody but himself. He was not sent by any legitimate authority coming through the Apostles. Who sent Father Krier to found his church in Las Vegas? Nobody. He went there on his own. Who sent Gary to found his church in Texas, St. Jude’s Shrine or whatever it is called? As far as I know, nobody with authority. Who sent Bishop Pivarunas to found his church in Omaha? Nobody with authority. It is a man-made church. Who sent Bishop Dolan to found his church, St. Gertrude the Great? Nobody with authority. Who sent Martin Luther to found the Lutheran church? Nobody with authority. They are all man-made churches sent by themselves, even if the imposter bishops send priests they ordain later on to some place, they are not sent with authority. It might be well to review what is written in *My Petition for Spiritual Help...* that short section where the seminary professor talks about the mark of apostolicity (which we can cover again later), but what is necessary that the Church be apostolic? It is necessary first that She never cease to the teach the doctrine of the Apostles, that through all ages, She be taught and governed by pastors whose mission comes from an unbroken succession from the Apostles, with the consent of the successor of St. Peter, the head of the Church. So again, if they are not sent, they do not have the mission of the successor of St. Peter, they are not sent by Jesus Christ. They are not members of His Church.

Talking about the power of jurisdiction, the mission; why does it not suffice to be a bishop or priest in order to be a lawful pastor? Because even if one be a bishop, he must be sent into a diocese by the pope. If a priest, he must be sent into a parish by the bishop, who was himself sent by a legitimate Catholic pope. In other words, besides the power of orders, he must also have the power of jurisdiction; he must be sent and have a mission in the Church.

What is meant by the power of order? The power of order is that conferred on the bishop by his episcopal consecration; on a priest by a sacerdotal ordination; and so on for the inferior orders.

What is meant by the power of jurisdiction? The power of jurisdiction is the power conferred by a superior on a subject to exercise lawfully a spiritual function. What does the power of jurisdiction determine? It determines precisely the territory, the things, and the persons also upon which bishops and priests are called to exercise their ministry.

To interrupt this seminary professor for a moment, if you read that rant by Griff Ruby (I think is his name), he has this new theory that all the Traditionalist Movement make up universal jurisdiction. He started a whole new theory in religion, they are not for a precise territory. They did not have precise persons. Every bishop in the world has universal jurisdiction according to his new theory. But then we might ask with this seminary professor, from whom do priests hold their jurisdiction? From the bishop of the diocese; but there is no Traditionalist bishop who has a diocese. Therefore, no Traditionalist priest has jurisdiction.

There are no Novus Ordo bishops with a diocese because they did not receive it from a true successor of Jesus Christ. Therefore, the Novus Ordo priests do not have jurisdiction. From whom do bishops hold their jurisdiction? From the pope. But again, we know there is no Traditionalist bishop functioning anywhere in the world today who holds jurisdiction from a pope. Therefore, they do not have the Marks of the Church. From whom does the pope hold his jurisdiction? From Jesus Christ, the Son of God made man. But to be the pope, they must be a male and they must be Catholic. When they are formal heretics and do not hold the Catholic faith when they are supposedly elected, they are not popes. Therefore, the Novus Ordo imposters are not popes.

What sort of a bishop would he be who did not hold spiritual powers from a pope? He would be an intruded or a schismatic bishop. Therefore, every Traditionalist Movement bishop is an intruded or a schismatic bishop. What sort of pastor would he be who did not hold his powers from a lawful bishop? He would be an intruded or schismatical pastor. Therefore, all of these Traditionalist Movement and Novus Ordo priests are schismatical pastors. They do not have authority from any lawful bishop. Of course, we know that these things have taken

place in the past as during the French Revolution. When may one receive the Sacraments when administered by an intruder pastor? Only in case of mortal illness when one cannot have a worthy minister, is it permitted to receive absolution from an intruder pastor, and even then, only when it causes no scandal to others (which in most every case it would).

Therefore, we realize from these truths we have been studying that Jesus Christ did establish His society to carry on His work, and that the words of the commission make plain what that work was to be. Then, we are able to appreciate the force of St. Paul's words, "How shall we escape, if we neglect so great salvation: which having begun to be declared by the Lord, was confirmed unto us by them that heard Him." Stop and reflect upon what St. Paul told us. How shall we escape (you might say escape the eternal fires of hell), if we neglect so great salvation, if we neglect entering and staying in the Church Jesus Christ founded, the Catholic Church? Therefore, on General Judgment Day, you will not find one person on the right with the sheep to enter into the kingdom of Heaven who did not die as a member of the Catholic Church. On General Judgment Day, you will not find even one pagan, one Protestant, on the right going to Heaven. They must enter the Catholic Church before they die to go into Heaven.

The authority of the Church follows from the commission which constitutes It a society and gives It existence. Jesus, himself, spoke as one having authority. "The Son of Man has power on earth." "All power is given to me in Heaven and in earth," as Jesus said. Now the same authority possessed by Himself He invested in His Apostles. "He that heareth you, heareth Me." "As the Father hath sent Me, I also send you." "You have not chosen Me: but I have chosen you." "Whatsoever thou shalt bind upon earth, it shall be bound also in Heaven."

The authority of the Church includes at once both the right and power which It possesses in the three departments of government – the legislative, executive, and judicial. Remember forever that the simple fact that the Church is a society at all proves that It has the right to make suitable laws for its own management, and to secure their enforcement. The ecclesiastical body in the Old Law exercised legislative, judicial, and executive powers. No society is so impotent as not to make some showing of authority. We are justified, therefore, in expecting that the Church would exercise the authority committed to It. We should reasonably expect to see It regulating its own discipline, establishing festivals, appointing fasts and feast days, describing laws considering the religious relationship of its members, and demanding obedience to those laws under the displeasure of Heaven. This is very important that the Church has not only the right, but in a sense, the duty to make laws for its own management and to secure their enforcement.

But in the CMRI camp especially (and it is pretty much the same throughout the whole Traditionalist Movement), the sing song that was often heard from the pulpit and elsewhere in the CMRI community, at least, was: "Canon Law is not for our times." Yet, Canon Law is necessary to secure the enforcement to keep the Church in order. In the Canon Laws (I think it is 731), it basically says, when the See is vacant, nothing can be changed, and yet they changed everything. Another important law they obviously break is the Canon Law requiring the papal mandate, the other Canon Laws pertaining to religious life, and many others.

History verifies this expectation, where there is no one to enforce the laws, there is chaos and confusion and disorder, and no unity. That is the result from that statement, "Canon Law is not for our times." Everyone can interpret what he likes and call upon epikeia to save the day and cast all the other laws away. "We do not need anyone to rule over us." Each one is his own little pope, so to speak, in the new religion. That is why there is no unity among them. There is no jurisdiction as we have covered. Therefore, they do not have the four marks of the Church that Jesus Christ founded.

History verifies these truths very plainly. From the very beginning, the Church spoke with no uncertain sound. Her mode of teaching was not "it is and it is not." At no time has She failed to assert Her authority. Less than 20 years after the Ascension of Christ, the council was called in Jerusalem, which has been the model for all subsequent councils of the Church. We have a record of the proceedings of that Council preserved in the 15th chapter of the Acts of the Apostles. Certain laws were enacted. Certain declarations made. Certain instructions sent forth. There is no half-hearted assumption of authority here, only the conscious possession of it could have given utterance to these words: "It hath seemed good to the Holy Ghost, and to us."

So that is the model for all the councils of the Church, which was followed until the false council of Vatican II came along and it does not even claim to have apostolic authority. It did not proclaim to teach anything infallibly. It did not rule on anything with this authority of the Holy Ghost. It is all a man-made council, a pastoral council as they call it. It preached the gospel of man as so well proclaimed by Paul VI and especially by John Paul II; the gospel of man instead of the gospel of Jesus Christ. On the other hand, if we witness what the Scriptures tell us, we come to the pronouncement, for example of St. Paul, on the reception of the Holy Eucharist: "Let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord." Again, on the Sacrament of marriage: "But to them that are married, not I, but the Lord commandeth, that the wife depart not from her husband. And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife." Later on, he tells us moreover that it is with the power of Our Lord, Jesus Christ, that He excommunicates the guilty Corinthian, but again, that it is in the person of Christ, that He pardons him. Saint John epitomizes this teaching of the authority of the Church when he says, "He that knoweth God, heareth us." St. Paul, says to the people, "Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls." So, reflect again on this statement of St. John, "He that knoweth God, heareth us."

But if we hear what the Church says, She tells us very plainly that certain saints are in Heaven, who pertinaciously taught what the Rejectors of baptism of desire people declared as heresy. In other words, do we hear the Church? Did She declare them free from error and heresy when She canonized them and declared them to be Doctors of the Church? In my belief, the Church certainly did, but they reject that. He that knoweth God, heareth us, but they do not hear the Church. Therefore, they know not God.

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