

Below is a transcription of the audio file of the Catechism Class given 04-03-11

Today we will continue discussing the IX Article of the Creed -- "I believe in the Holy Catholic Church, the Communion of Saints." We will begin by discussing some more about the visibility of the Church. For we know that if Jesus Christ founded a church, it must be visible. It cannot be some indeterminable, tangible, shadowy thing that nobody can find. Either it has been here throughout the time after Pentecost Sunday or it has not. It is not hidden away like you see these tricks where people always hide things under a hat or whatever.

We should realize, of course, that things help us prove the visibility of the Church by thinking of the Apostles and how they received their commission to go forth and teach all nations. They received that as an audible sound and visible signs. He breathed on them and said to them -- and they discharged their office by words and acts. We know that Pentecost Sunday is known as the birthday of the Church, and on Pentecost Sunday, the Holy Ghost came down visibly on the disciples, together with the Blessed Virgin Mary in the form of tongues of fire. If we read the Sacred Scriptures, we know that on that day, there were about 3,000 added to the Church, so it was obviously a visible church from its very birthday. The Acts of the Apostles remind us of how those were devout Jews from every nation, so it was universal at that very day. Although they were not obviously in their same country at that moment, they all returned and the Church had a very fruitful beginning.

So, obviously then, they could not have been added to the Church and had 3,000 new members on Pentecost Sunday if the Church is unknown and invisible. Therefore, it follows the visibility of the Church is a necessary attribute of the Church. Again, we can reason that if the Church is visible, then it makes sense that God could command us to hear the Church. But if the Church is not visible, then how could we hear the Church and know how to enter that Church if it cannot be found?

The Church also being the Mystical Body of Jesus Christ is visible. Its authority is exercised by men who are known and it is exercised upon the Church taught. So everything is visible, but do not forget the Church also has that part which is invisible where It is always guided by the Holy Ghost to be free from teaching error or contradictions.

As we think about it, we realize that all of these things we have spoken of thus far basically remind us that man belongs to a human society and is obligated to give public worship to God, as members of that human society. For all men, as we spoke of before, are obliged to worship the same God in the same way. All this, of course, implies that the organization or the society in which he worships God must be like every human society, a visible institution.

We reflect upon the fact that faith cometh by hearing. Therefore, there must be someone speaking it and visible people to hear it, for how shall they hear without a preacher? We also hopefully should all realize that baptism is the means Divine Providence laid down in which we are born into the bosom of the Church, and baptism is a visible sign. The Sacraments are outward signs given by God to give grace. We should also, of course, realize that the profession of faith which is especially prescribed as a condition for baptism and above all, for baptism of adults, falls under the organs of sense. Therefore, it is a visible society. All of the rights and ceremonies employed in the Church appeal to the soul only through the senses of the body. When the Church is functioning, as it will until the end of time, one way or another, we know that Catholics then are nourished by the Sacraments, all of which are visible signs. Jesus Christ instituted seven Sacraments to give us grace.

So we might conclude then, where is the visible Church today if we cannot seem to find It? So where do we find the Church today that has these bishops who are teaching? The bishops with jurisdiction and mission who have been sent by Almighty God to teach and to govern and to rule the Church? Where do we find the Church that has all seven Sacraments if there are no bishops on earth with an office and jurisdiction, and all that they do is valid and licit? Again, it is one of the most difficult things to understand today, maybe, about the visibility of the Church because we do not know the name or address of these bishops. Nevertheless, as I just mentioned, where do we find the Church that has all seven Sacraments? Well, we know that that Church has to exist and therefore, there must be ruling and teaching bishops still on earth because that is the way that Jesus Christ founded His Church. There must be bishops somewhere and all that they do is valid and licit. But, again, this society of the true Church has to have these bishops with jurisdiction and therefore the priests and laity are only part of the Church taught. From that, we know there must be visible bishops somewhere in the world today. As my friend once pointed out, more recently, some of the people who were just simply lay men saw these changes early on in the late 60's and early 70's. They wrote, so to speak, very often and quite accurately, determining all the different sects that would arise, pinpointing why the various organizations and sects that call themselves Catholic today were not. In other words, I am saying even lay people saw the errors of our time, early on (after the changes of Vatican II). If simple lay people could find it and write about it and teach others the truth, are we to believe that Almighty God forsook His Church and there were not even a few bishops and priests who could see the truth and understand it? We know there were some such as Bishop Buddy and a few others who are dead. But just because of the fact that the Church must live on with the teaching, ruling and governing body as well as those who are taught (the laity), then we know from our faith they exist. They probably, in prudence, (Almighty God knows the reasons), so to speak went into hiding to preserve the Church, knowing that things were coming that would not be accepted by the majority.

If we again study Sacred Scripture and all the different text verses of Scripture that are applied to the Church that are always, so to speak, reminding us of the visibility, the visible institution -- whether the Church is called a flock or a field or a city seated on a mountain which cannot be hid, or a light upon a candlestick and not under the bushel basket, or the grain of mustard seed that becomes a tree and furnishes shelter to the birds of the air. Or again, it is sometimes referred to as the stone cut out of a mountain of the house of the Lord. It is likened to a house, a body, even the Body of Christ. Therefore, all of these things speak of something that is visible.

We might remind ourselves that there is hardly any expression that better expresses the visibility of the Church than that used by St. Paul, calling it, the Body. Here, it is well to remind ourselves of what Pope Pius XII wrote in his encyclical on the Mystical Body of Christ -- that no matter how grave a sin may be, it does not cut one off from the Church as does apostasy, heresy, or schism, and certain excommunications. Therefore, if someone goes into apostasy, heresy, or schism, they are no longer members of the Mystical Body of Christ. That is the case with those who have left the true church and follow the many versions that are known in the world today as part of the Catholic Church.

But from what we have said thus far, knowing the Church is a visible society, please do not forget that It also has within it something that is invisible. It is also spiritual and supernatural as well. Hence, it is a grave error for those who say that the Church is all body or all soul or that it is all visible or all invisible -- they are together. If you discuss with people on anything

regarding especially religion, you can remind them that there is nothing that proves a fact so well as the fact itself. The fact of the matter is that the Catholic Church has been visible in the world since the day of Pentecost Sunday. That is one of the greatest proofs, of course, that we could ever come up with.

If you speak to those who do not have the true Catholic faith, you might remind them of these truths that this is known. It is not a trivial business we are concerned about because everyone is bound to find and to live in that Church which Jesus Christ founded. Many today do not know what the Catholic Church was like before all these changes of Vatican II. There are a number of people on earth today, of course, that have been born since all the changes came before they were old enough to recognize them. But do not neglect to lay aside any prejudices that someone might have and search for the truth. Ask and you shall receive. Seek and you shall find. Knock and it shall be opened unto you.

All people on earth basically have the same obligation for has not God created us? One God created everybody. We have the same destinies. We are all destined to be with God forever. "I will that they may be one as Thou, Father and I." Therefore, knowing that Jesus Christ founded a Church, there is an obligation for everyone to find It. "He that believeth not shall be condemned." How more serious could Jesus Christ explain it to us? If you do not believe that He founded a Church and believe everything that infallible Church teaches, you shall be condemned. Jesus Christ did not mince and say words He did not mean. "He that is not with Me is against Me. He that gathers not with Me, scattereth." "What does it profit a man if gain the whole world and suffer the loss of his own soul?" Yet, how many people today are concerned more about wealth and the temporal life than those treasures that neither rust nor moth consume and thief does not break in and steal?

Jesus Christ told us before He ascended into Heaven that other sheep I have that are not of this fold, but He also reminded us there shall be one fold and one shepherd. Therefore, he sent the Apostles to convert the world. The Church that Jesus Christ founded is visible and all are bound to find It. It can be found in its own way. Seek and you shall find. Knock and it shall be opened to you.

So knowing that the Church is visible, we will get more into explaining the very marks of the Church. Knowing then that the Church is one, oneness is its true mark and besides that one Church, there is no other true Church. This is one of the easiest of the four marks of the Church for us to understand if we are in the right place, living the right faith. We might ask sometimes whether a religion is universal in its empire, but disordered in its fellowship so much as conceivable -- the world conquered by a divided church -- never! In other words, when we see division and disunity and discord, we know that that is not the Church that Jesus Christ founded.

The Roman Catholic Church that Jesus Christ founded, which is one, holy, Catholic, and apostolic, believes in one God, the Father and Jesus Christ, the Lord, and the Holy Ghost, in humanity's sins and in the divine redemption, and it holds out the blessed hope of eternal life, and a warning of retribution against sin. The Catholic Church perpetually teaches these things in the midst of an unbelieving and materialistic world. The Apostolic Creed and the Nicene Creed, which even some Protestant sects believe and accept (as my friend that was in the military when I was, we discussed religion quite a number of times, and towards the beginning, I asked him what he believes). He recited the Apostles Creed. He said the exact same words I do when I recite the Apostles Creed at the beginning of the Rosary, for example. Well, I asked him then, what do you mean by your statement there, I believe in the holy Catholic Church? It was kind of like I slapped him. He never thought about what the words meant. He was a Lutheran if I recall

correctly, according to his beliefs at that time. But they said the same creed that I pray, but these Nicene and Apostolic Creeds are of the Catholic Church, not the Protestant religion. One of the greatest hymns of all time is the Te Deum, which again is part of the Catholic Church's liturgy.

So, we remind ourselves once more that if there is a thing especially alien to religion, it is division. There has to be unity in the Church that Jesus Christ founded. If you reflect upon even Protestant sects (and in some ways at least, I would say that maybe at least even more so in the Traditionalist Movement), most of them agree that the Church ought to be one even if it is not. They somehow or another somewhat agree that all these different flavors and varieties of the Traditionalist Movement ought to be one in doctrine and dogma under one visible head, although they all realize they are not. There is no unity among them for the most part. Without that unity, where do they go? If they feel the need to unite, they just do not know how. So, their schisms survive and the priests break off from their ordaining bishops and the bishops break off and start new sects one after the other. We must conclude then, that one thing is sure. We can never arrive at the one true Church by shaving the corners off of discordant creeds and then pasting the residue together. I repeat that because it is very important today. One thing is sure. We can never arrive at the one true Church by shaving the corners off of discordant creeds and then pasting the residue together. What do I mean by that? Take, for example, the Novus Ordo and their break-off, the Society of St. Pius X. They cannot shave off their corners of discordant creeds. They do not believe the same things, and then try and paste it together and both of them still claiming to be the true Church that Jesus Christ founded. Consider all of the discordant creeds of whether they are of the Pope or not the Pope, whether the bishop that ordained them is still the bishop, although they have a new religion from him now. Who has jurisdiction? Who does not? You cannot just shave off these corners of different creeds and then still have the true faith. Everyone must find the true Church and eschew the faults.

Because Jesus Christ founded one true Church, It will last until the end of time. Oneness is its first mark. There are some people who, you might say even boast of the liberty to believe anything they wish. They glory in the physical power of asserting to untruth. But those who reflect for a moment (you might say if they are of a thoughtful mind are very sad) at those who hold this perversity, anyone can assent to untruth. The reason being that man's intellect was created for truth. Man's intellect is enriched by believing the truth and it is weakened and clouded by ascending to error, any error. As no one has a moral right to do a moral wrong, so no man has the moral right to believe untruth. Most people, hopefully today even, still have enough of a conscience to know that no one has a moral right to do a moral wrong. Their conscience tells them this is wrong, although the majority of the people in the world today go against their conscience. So unless they totally have hardened it or no longer listen anymore, they still know and will always know.

By the same token, no man has the moral right to believe untruth. So when you see things that are contrary to what Jesus Christ and His infallible Church taught, we do not have a right to believe them. If there were as many gods as there are religions, as many Heavens as there are persons, those people who rejoice in the multiplicity of churches might not be considered insane. But as there is only one God and one Heaven, it behooves all to seek after that God and to reach that Heaven by the way Jesus Christ has pointed out. He told us that way -- I am the way, the truth and the life. He told us that -- he who heareth you, heareth Me. If they would not believe the Church, let them be to thee as a heathen and publican.

Early reformers, at the time of Luther and his immediate followers, taught the uselessness of works. They believed that faith was the only thing necessary for salvation. To them it made no

difference what you did provided you believed. I believe Luther's quote was -- Believe firmly or sin firmly, but believe more firmly. Reflection might make us think that things have changed now, and in a certain sense, the pendulum has swung to the other side. In our times it seems to matter not what a man believes, if only he does what is right. But this proposition, is self-contradictory, untrue, and absurd. Those who lay it down wish that you believe that erroneous proposition at least, and hence it is these people say that it matters not what you believe if only you do what is right.

It might be well again to point out the situation in the Traditionalist Movement today. As the Mt. Saint Michael's group, the George Musey group, the Marcel Lefebvre group, the Father or Bishop Thomas C. Fouhy group, all believe different things, but not one of them has another take the Abjuration of Error and made the Profession of Faith. None of them makes another think what is right. They don't consider the other people as doing something wrong, at least they never require them to abjure such error, so that must be their final conclusion. They receive others at the communion rail and into the confessional without ever bringing them back into the true Church beforehand. So to them, it matters not what a man believes as long as he, somehow or another, finds a Traditionalist Movement priest or bishop.

The statement is untrue for other reasons also. We cannot do rightly unless we believe rightly. When we undertake to do anything morally right or wrong, we must beforehand know some principles in which we do believe, and with which we can compare our conduct in order to decide whether the act is right or wrong. It is utterly impossible to do right without believing the right. Hence the necessity of true belief for right conduct. The man, who says he believes nothing at all, tells what is untrue. Everyone must believe something. The mind of man was made for believing, as the eye was made for seeing. Must a man doubt his eyes because at some time in his life he was mistaken in an object of vision? All things worth having are founded on faith and on the truth. The need to have some sort of belief leads us to consider the necessity of knowing the Church, which is the organ and authority of supernatural belief, the guardian of the faith, and as Saint Paul expressed it -- the pillar and ground of the truth.

But we know again that certain ones have covered up for others for murder, teaching that the unnatural sin, although it is worse than adultery, is not sinful. Some of them preach that they have religious vows when the Church teaches us they do not. Some have preached that say devotion to the Sacred Heart of Jesus is not for all times, although many popes and ecumenical councils have taught the opposite. Very few, if any as I have mentioned before, abjure their errors. For example, the CMRI church was right under Francis Schuckardt, or it was wrong. At that time, it was wrong then and it now remains in error because no one that I know of who was under the Francis Schuckardt branch of the church before he got run out of town so to speak, have ever abjured their errors when they came into the Robert Chicoine branch of that same church. Later they switched over to the George Musey part of that church, and now they have another sect all their own. They broke away from the George Musey church, yet as I mentioned, never are they brought into the church by what the Catholic Church requires -- the abjuration of error and profession of faith.

Let us remind ourselves also that unity is a mark of perfection -- the greater the mind, the greater the unity in the thoughts. God knows all things by a single act. The more perfect the society, therefore, the more perfect its unity. The unity of the Church must be of the kind which should characterize a society of true believers and true worshippers. All its members must believe the same truths if they are in the unity of the Catholic Church. All of the members should partake of the same Sacraments and be governed under the same Head. This is the idea

of the Church which St. Cyprian describes in these words – “there is one God and one Christ and His Church is one, and the faith is one, and in one the people join together in the sole unity of the body and the bond of concord. This unity cannot be broken, nor the one body be divided by the separation of its constituent parts.” But again, you may be getting tired of me harping on this, but look at what is in the world today because we are searching for the truth as everyone must. We must belong to that true church. It is easier to find many churches that are not the one that Jesus Christ founded, than to find the bishops who still have jurisdiction. Therefore, many fall into the traps of the Traditionalists, but we just reminded ourselves that all its members should believe the same truths. The Society of St. Pius X is separated from the Novus Ordo religion simply because they do not believe the same truths, and all the others separate as they go down the line.

The Church is one in doctrine or faith, one in ritual or baptism, one in regime or hierarchy. Moreover, the Church is one in time and in space. But again, we find everybody in the Traditionalist Movement, so to speak, under a different hierarchy. They all have their own religion. What date was it no longer necessary to have the papal mandate through which they received their mission, their jurisdiction when they were sent by Almighty God? When was it no longer necessary for anyone to profess the faith and abjure their errors before joining the true Church? Simply ask yourselves, is the hierarchy of the Novus Ordo church the same as the Society the St. Pius X or the Thuc line or the CMRI? These are different branches and, of course, we know it is not. It is not enough for the Church that Jesus Christ founded to be spread throughout the world unless it remains in union with what He taught. So every sect that is only like the Church Jesus Christ founded is not enough. It must be the same in every way. Pope Pius IX reminded us of this very especially in “*Mortalium Animos*”. Nor it is enough that the Church was the Church that Christ founded, as the Protestants broke away and claimed that the Church went under error and heresy and now they started their new one. That is especially a predominant belief of the Mormons from what I have understood. It must continue to be the Church that Jesus Christ founded at all times. The unity which we have indicated for the Church then is not a unity founded on similarity, but on identity. The oneness of the Church includes union and unity. Union excludes division. Unity excludes plurality, whether simultaneous or successive.

Hence, if we consider the oneness of the Church, we can think of it in three main ways -- in its own very nature; second, with regard to extent of space; third, with regard to time. The Church of Jesus Christ must be one in itself. It must be the same all over the world. It must be the same down through all time. These last two attributes will be covered more when we reflect upon the universality and the indefectibility of the Church.

So again, we can apply all of these truths of our faith to the sects in the world today, preaching that they are Catholic or that they belong to the church of Jesus Christ of Latter Day Saints, or all the other false branches. They do not have union without division. They do not have unity without plurality. They are not the same at all times.

So we can conclude, among other things, that the Catholic Church continues to be whatever it can be proved to have been in its own nature at its inception. As we mentioned before when Jesus Christ founded His Church, it had jurisdiction coming from a true pope. Therefore, the Church today must be proved to have, in its own nature, what it had in its inception. It had a Church teaching and a Church taught, the governing and the governed. When we say that the Church must be one in itself, we mean that it must have one faith, one government, and one cult. But that is where we have so much division today. You wonder how they can put up with their

own false religions. By the one faith, we signify the unity of the mind of the Church. By one government, we signify the unity of the body of the Church. By one cult, we mean the unity of the observance of the Church.

I would review something I mentioned in my reply to Bishop Giles. First truth is that the Catholic Church can never change Her dogmas because they are immutable. She is guided by God, the Holy Ghost, and therefore never makes a mistake. Pope St. Leo the Great reminded us of this in his *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.”

I will quote Pope Benedict XV, *Ad Beatissimi*. “The Catholic Faith is such that nothing can be added to it, nothing taken away. Either it is held in its entirety, or rejected totally. This is the Catholic faith, which, unless a man believes faithfully and firmly, he cannot be saved.”

Pope Pius IX reminds us in *Ubi Primum*. “Nothing can ever pass away from the words of Jesus Christ, nor can anything be changed which the Catholic Church received from Christ to guard, protect, and preach.”

Pope St. Sixtus III reminds us 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.” – Such as, he is a live pope and dead pope sitting on the chair of Peter, or that he can be the pope and still the head of a non-Catholic religion, or that all these Traditionalist Movements are means of salvation.

Pope Gregory XVI reminded us 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.”

Again, we read from the first Vatican Council *Dogmatic Constitution on the Catholic Faith*, ch. 4, DNZ: 1800. “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. 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.”

St. Cyril of Alexandria also reminds us in his *Epistle 55*. “For it is not allowable for anyone to change even one word nor allow one syllable to be passed over.”

St. John of the Cross wrote in *The Collected Works*: “Wherefore, if there be revealed to us anything new or different, we must in no way give consent to it, not even though it were spoken by an angel.”

St. Thomas Aquinas preaches the same *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.”

So the Church taught that the Scriptures must be interpreted according to the way that the early Fathers and popes of the Church interpreted them and that is the way we must also forever interpret the Sacred Scriptures. We cannot change them just because some astronomers or

astrologers or scientists tell us the Bible lied to us. If someone tells us now that Pope Leo the Great taught with an infallible pronouncement that there is no such thing as baptism of desire and blood, then if that was true, then the Church could never have taught otherwise. But we know the Church has taught otherwise, very much so in Her liturgy and in Her dogmatic statements.

The second truth we come to is that the Catholic Church teaches that all jurisdiction emanates from the pope. Let us review the unchangeable belief of every Catholic from four sources which proves the second truth. As explained by Pope Leo XIII in *Satis Cognitum*, holy writ attests that jurisdiction was given to Peter alone and that all bishops receive their ordinary jurisdiction directly from the pope, not from Jesus Christ. Hence, every Catholic must believe and accept the obvious, unchangeable truth that not one bishop consecrated since October 9, 1958 has received ordinary jurisdiction (unless they received a special papal mandate before that date). As Abbot Dom Gueranger reminds us – “all authority emanates from the Apostolic See. All spiritual authority comes from Peter. We, then, both priests and people have a right to know whence our pastors have received their power. If they claim our obedience without having been sent by the bishop of Rome, we must refuse to receive them for they are not acknowledged by Christ as His ministers. They must be as aliens to us for they have not been sent. They are not pastors.” So, therefore, they have denied what the early Church taught and we have just quoted that we must always believe the same at all times until the end of the world. This quote just given by Abbot Dom Gueranger either is the truth; he either spoke absolutely correctly, or else it is a lie. Every Catholic who believes all the truths which the Holy Catholic Church believes and teaches has no choice but to refuse to receive all Traditionalist clerics, for they are not acknowledged by Jesus Christ as His ministers. They must all be as aliens to us. Jesus Christ did not send them to be our pastors. They have no mission, authority, or jurisdiction to function in the Church founded by Jesus Christ. We are reminded again what Father Cox wrote in 1900: “It is not enough for it to teach all the doctrines of the apostles if it lacks either their orders or their jurisdiction. Even if valid orders exist, where jurisdiction is lacking, there is no real apostolicity.”

This again forces three additional truths into our intellect. Traditionalist sects do not have all four marks of the Church founded by Jesus Christ. Without ordinary or delegated jurisdiction, no Traditionalist cleric can found a religious body or receive religious vows in the name of the Catholic Church. As a result, all these people that profess they have religious vows in the Traditionalist Movement are null and void. For as the *Catechism On The Religious State* reminds us in question 124. “When are vows said to be public and when are they private? Vows are said to be public when they are accepted by the lawful superior in the name of the Church.” A lawful superior is only bishops or priests who have ordinary or delegated jurisdiction who were sent by true authority coming from Jesus Christ through a true pope. “Vows are private or of devotion when they lack the sufficient acceptance on the part of the Church.” So again, there is so much we can go into with these things. If you want to, you can just review those articles I wrote if you are interested in that.

Let us proceed on the other statements we were talking about before. The Church must be one in Itself. It must have one faith, one government, and one cult. St. John tells us of the high priest prophecy that Jesus should die for the nation, and not only for the nation, but to gather together in one the children of God that were dispersed. So, too, the aim of the ministry which Christ established was to produce a unity of body of believers. St. Paul reminds us: He gave some apostles and some prophets and other some evangelists and other some pastors and doctors for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ until we all meet into the unity of faith. All the scriptural names and references applied to the

Church either assert or imply its oneness. It is called a kingdom and of this kingdom, there shall be no end. A kingdom is one. Jesus Christ reminded us of that. "Every kingdom divided against itself shall be brought to desolation." It is called a house and every house has to be one, and so forth. Sheep go in flocks. They feed in one pasture. They follow one path. They are impatient if separated to obey their own shepherd. They fly when a stranger appears. Their shepherd, of course, is Jesus Christ. The strangers are they who are not sent. They are bad shepherds. We should all fly from them.

The members of the Catholic Church live in harmony and they are all nourished by the same doctrine. Therefore, people now have these new beliefs that women should wear men's clothes and make-up and live the ways of the world, and they do not need what St. Thomas teaches in his *Summa* on modesty. They no longer request or require the Abjuration of Error. They no longer require what the *Catechism* and the *Council of Trent* teaches about having a full year of novitiate before anyone can make a valid religious profession. Some of them no longer have only six holy days of obligation in the United States. At one time, I think, the Francis Schuckardt branch of the CMRI community had as many as eleven (maybe it was even as many as 13 holy days of obligation). That was very contradictory because out on the missions, they did not keep the same.

So again, there are so many things we could speak about, but we should realize that when Jesus said He would build His Church, He certainly did not build all these contradictory churches we see in the world today calling themselves Catholic. As a matter of fact, no sensible person in the world today really holds that Jesus Christ founded a multitude of churches. The anomaly is that a multitude of man-made churches all pretend to have Christ as their founder. Christ excludes multiplicity of faith from the idea of His Church. Jesus makes no distinction of His essential or non-essential doctrines to be believed or rejected. We have the solemn pronouncements of the Church, but also the ordinary magisterium, teaching us the truth. Every truth which Jesus taught is fundamental and essential. He said to His Apostles, go and preach the gospel (not a part of it) to every creature, teaching them to observe ALL things whatsoever I have commanded you. He that believeth not shall be condemned. Jesus makes no exceptions, so why should we? If Jesus taught that divorce was wrong, how can all the many sects in the world today have so many divorces among their so-called followers, what they call their true religion? How can the Novus Ordo religion make thousands upon thousands of annulments when before when the Church was guided by the Holy Ghost before Vatican II came along, there were exceptionally few (way less than 1% of the Catholic population, and that only after extreme investigation into all the facts, and proof had to be given that the first marriage indeed was not valid)?

Who then will say which of the teachings that Jesus Christ gave can be rejected without condemnation? As I mentioned before, the CMRI teaches that devotion to the Sacred Heart of Jesus is not for our times. Jesus Christ appeared especially to St. Margaret Mary preaching that it was for all time. The popes have always taught that.

Today, again, people preach that the pope does not have the power to excommunicate someone, or that certain things are not reserved to the pope for excommunication (such as consecrating bishops without a papal mandate as reserved especially to the Apostolic See). Well, who believes that doctrine today? Very few. Therefore, they only have to deny one doctrine, such as that one for us to know that they are not members of the Church Jesus Christ founded. They do not have unity.

So again, St. Paul told us all of these things many times – “now I beseech you, brethren, by the name of Our Lord, Jesus Christ, that you all speak the same thing.” Therefore, what we need to do is what Jesus Christ did when he was 12 years old -- sit in the midst of doctors in the temple in the Church. We should sit, so to speak (figuratively speaking), with the Doctors of the Catholic Church; read what they wrote and believe what they said. That is the truth, not these new doctrines coming out that contradict the past teachings of the Church. Listen to the councils of the Church, to the Fathers of the Church, to the Doctors of the Church. They all speak the same thing, and if we wish to be saved, we must stand fast, for the Church teaches the same throughout all times. Stand fast in the faith as St. Paul tells us, for we being many are one bread, one body all that partake of the one bread.

These certainly express then the communion of saints, the Mystical Body of Christ, and the unity that ought to exist in the practice of the Church. We know that while St. Paul was in prison, in testimony of the true Catholic faith, he wrote to the Ephesians beseeching them to be careful to keep the unity of the spirit in the bond of peace -- one body in one spirit, as you are called in one hope of your calling -- one Lord, one faith, one baptism, one God and Father of all. One and the same faith, not a multitude of faiths. In the most empathetic language, St. Paul condemns again diversity of doctrines and he strongly goes against innovators and disturbers as he wrote -- there are some that trouble you and would pervert the gospel of Christ, 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.

So again, are all the churches in the world today preaching the same gospel? Obviously not. To reiterate this, he writes in even stronger language -- as we said before, and now we say again, if anyone preach to you a gospel besides that which we have preached, let him be anathema. Then, of course, St. John the Evangelist says the same teaching the unity of the doctrine as a prerequisite for union of membership -- if anyone come to you and bring not this doctrine, receive him not. So if someone comes to us today and brings a new doctrine contrary to what the Church taught in the past, receive them not. He who believeth not, shall be condemned.

Thank you for visiting <http://www.JMJsite.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