

Below is a transcription of the audio file of the Catechism Class given 04-10-11

We will begin today's class by continuing with the IX Article of the Apostles Creed, "I believe in the Holy Catholic Church, the Communion of Saints," and we are speaking today on the unity of the Church.

We reminded ourselves that St. Paul condemned those who preached diversity of doctrine. "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." Showing that if someone comes in with a different doctrine, they destroy the unity of the Church (which teaches the same throughout the world at all times). "As we said before, so now we say again: If anyone preach to you a gospel besides that which you have received, let him be anathema."

We realize that the Church is one in principle. God calls every man into His Church, as Our Lord said: "No man can come to Me, except the Father ... draw him." No one can come to the Father unless through Christ. Christ is the way and the door, the Truth and the Life. He is the author of our faith and Our Helper in every good work. "Without Me you can do nothing," Jesus Christ told everyone. Then from these truths, we realize that it is from Jesus Christ that all authority flows. All jurisdiction comes to His Church through Jesus Christ to the visible head of the Church, the pope, and through the pope to the bishops and on down.

Accordingly, we can hear St. Paul tell us: "Our Lord Jesus Christ ... by whom we have received grace and apostleship for obedience to the faith in all nations for his name." So, we realize that the formal object of our faith is the authority of God and that evidently is one (and that includes part of the first mark of the Church of unity). Therefore, the principle of introduction into the Church is one.

Secondly, the invisible head of the Church is one. "The great pastor of the sheep, Our Lord, Jesus Christ." "He is the head of the body, the Church." "He has subjected all things under His feet: and hath made him head over all the Church, which is His body." So, we ask with Saint Paul: "Is Christ divided?" (1 Cor. 1:13). Of course not. Therefore, Jesus Christ is one, and He is the invisible Head of His Church (the Catholic Church). Jesus also founded His Church with only one visible head, so that everyone in the Catholic world would be united in the same faith with the same authority.

Thirdly, we also know the informing spirit of the Church is one, because Jesus promised before His ascension to send down upon the Apostles and the disciples, the Holy Ghost, and we celebrate that feast, of course, on Pentecost Sunday. Why did Jesus send the Holy Ghost? To enable them to preach the gospel, to plant the Church, and to abide with them and to be with them, who would teach them all truth and bring all things to their minds. The Paraclete, indwelling in the Church, is one. "Now there are diversities of graces, but the same spirit. ... For in one Spirit were we all baptized into one body, whether Jews, or Gentiles, whether bond, or free."

Fourthly, the end or aim of the Church is one. What is the end of the Church? Is it not Heaven, the reward of the blessed? Our Lord has signified this reward in the parable by the penny which each laborer received for his work. The penny was one, no matter whether they came at the first hour or at the eleventh hour, or any of the hours in between. They all received that reward. Because of that, we know, of course, there is the one Heaven to aim at.

Fifthly, the Church is one in its communion, member with member. There is only one authority which all must obey. The Sacraments which we all receive, intercessory prayer, and the good works of charity which all practice, are so many bands uniting all with their head and with each other. As the apostle says: "So we, being many, are one body in Christ, and every one members, one of another."

As we look around at those who claim to be one with the Catholic Church today (who call themselves Catholics at least by name), we might again take time to observe whether they all obey the same authority. Are the Thuc-line bishops the only authority on earth today? If they are, then who is their chief among them? Is the Society of Pius X the only authority on earth today, then who is the chief among them? Did the Francis Schuckardt church ever have any authority? Who is the chief among them because they came from the Old Catholics? Are all the Traditionalists among themselves as a whole; or as each individual sect of the great Traditionalist Movement all under the same authority? Of course not. A man gets ordained and shortly

thereafter splits company with his ordaining bishop and sets up his own church a few blocks away or in the other state.

But Jesus Christ, Himself, wished His church to possess unity. “For God is not the God of dissension, but of peace.” Jesus Christ warned us that, “Every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand.” All of these sects divided against themselves cannot make up the Church Jesus Christ founded. Jesus condemns the dissenter and the unbeliever: “He that is not with Me, is against Me.” “He that believeth not, shall be condemned.” He who does not believe that all jurisdiction comes from Jesus Christ through the visible head, the pope, is not with Jesus Christ. If you are not with Him, you are against Him. If you are against Him, you belong to a church that does not have the four marks of the one that Jesus Christ founded.

Of course, Jesus Christ warned us and foretold the existence of false teachers: “Beware of false prophets.” “For there will rise up false christs and false prophets, and they shall show signs and wonders, to seduce if it were possible even the elect.” All you need to do is study Church history a little bit to realize that this prediction has been verified in all ages, beginning with St. John and even before St. John died because many false prophets are gone into the world, he warned us. St. Paul wrote basically the same. “Now the Spirit manifestly saith, that in the last times, some shall depart from the Faith, giving heed to spirits of error, and doctrines of devils.”

What are the spirits of error and the doctrine of devils? The con men; the Satan worshipers; those getting hung up on drugs and immorality. These are the doctrines of devils: divide and conquer, division, disunity, everyone doing their own thing. Each one calls the cards and decides which days will be holy days of obligation, which ones will not, who are dispensed from fasts and a multitude of other strange thoughts and ideas; - the doctrines of devils.

Jesus Christ commanded submission to the authority He had set up. “If he will not hear the Church, let him be to thee as the heathen and publican.” “He that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me.”

But Jesus Christ gave the doctrine that there must be a papal mandate and true approbations for a religious congregation. None of the Traditionalist Movement clerics follow this which Jesus Christ set up. They despise Him. They do not hear the Church. Let them be to us as heathens and publicans.

St. Paul condemns these false doctrines and those who allow themselves to be influenced by it. St. Paul did not mince words. He laid down the practical rule that people should be guided by their prelates: “Remember your prelates who have spoken the word of God to you: whose faith follow, considering the end of their conversation, Jesus Christ yesterday, and today: and the same forever. Be not led away with various and strange doctrines.”

People may be deceived into thinking they should follow those who usurped the true orders, who usurped and stole their holy orders, and an illicit consecration. Those are not the prelates that St. Paul is telling us to obey. They are not the ones who spoke the word of God to us whose faith we should follow. He is talking about the true popes and the bishops who have authority and jurisdiction in the Church.

We should not be led away with strange doctrines, such as some of the false sects teach: “Sacred Heart devotion is not for our times. This community is based on and founded on Mary. Why do you wear the Sacred Heart badge? We have Mary as our founder.” They preach such things as: Canon Law is not for these times. Papal mandate is not necessary. You can absolve sins without jurisdiction. No one needs to take an abjuration and profession of faith. They just Johnny-skip-along from one sect to another and no one ever receives them into the Church in the proper manner. (NOTE: listen to the *Who is Right and Who is Wrong* MP3 audio files at <https://jmjsite.com/audiobooks.html> to hear the parable about Johnny-skip-along). They all forget one of the basic laws (it might be Canon 436 or 437) – “*When the See is vacant, nothing can be changed,*” and yet they changed almost everything.

There are two main things at least that violate the unity of the Church, heresy and schism. Of course, apostasy violates it, but that is when you lose the faith entirely. Heresy is a pertinacious continuance in a doctrine that is erroneous (as one definition). Heresy rejects one or more of the articles of the Christian faith.

In this way, it dispels the unity of the Church. Heresy strikes directly at the mind of the Church, whereas schism spurns the authority of the Church.

We still have the authority of the Church, whether Traditionalists, Thucites, or SSPX people want to believe it or not. The authority of the Church that all jurisdiction comes through the pope, and if they do not have this papal mandate, they are intruders as the seminary professor teaches us. Although they have been warned, they continue these errors all these years. Well, that is what heresy is -- a pertinacious continuance in a doctrine that is erroneous. So, if they are not teaching the truth and they are pertinacious in believing it, are they not falling into this category of being heretics?

Schism is a spontaneous withdrawal from the communion of the Church. It strikes directly at the unity of the body of the Church. Schism and heresy are both great sins. "He that is such an one, is subverted, and sinneth." Both violate the communion of the Church. Both break the bond of unity and charity. When charity is wanting, nothing else is of any avail, as St. Augustine says: "He has not charity who divides unity." He has not charity who divides unity.

"The life of the Spirit follows not the amputated member." Yet we know that from October 15, 1724, the Old Catholic sect was amputated. They were cut off. They left the Catholic Church, and that is where Daniel Q. Brown and Francis Schuckardt came from, these amputated members. So how could he be a member of the Church when he consecrated Francis Schuckardt, and then why did not the rest of the CMRI camp have to get back to the true Church after belonging to this false religion? Yet, if you check church documents and records, I would doubt you will find even one lay person who abjured their errors as belonging to a non-Catholic religion under Francis Schuckardt before and as they joined the new George Musey side of the CMRI camp.

As St. Cyprian also states it: "He cannot have God for his Father, who has not the Church for a mother." Jesus Christ made it very plain as He said: "Blind, and leaders of the blind," and He predicted, of course, that they would both fall into the pit. St. Paul writing to St. Timothy speaks of those "desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm." St. Paul refers to them as "fountains without water, and clouds tossed with whirlwinds, to whom the midst of darkness is reserved." Elsewhere, he calls them "lying teachers, who shall bring in sects of perdition."

It is not only wrong to fall into heresy or schism, but of course, it is very wrong to remain in either. Once we discover that we have been in a false church, we must do something about it immediately. Even in the Old Law, they were warned not to have schisms: "Beware lest thou offer Thy holocausts in every place that thou shalt see." In the New Law as well as in the Old, God reserved to Himself the right to prescribe the worship that is pleasing to Him. He reserves the right to dictate the doctrines that every man must believe. He reserves the right to establish the authority which every man must obey.

So, what is the worship that is pleasing to Him? The Sacred Heart of Jesus must hold the central place in our life. This is the devotion of devotions, as Pope Pius XII wrote in his encyclical (yet, they said, the Sacred Heart of Jesus is not for our times). They must offer the true Mass of Pope St. Pius V and not the false errors of John XXIII. Remember, God reserves the right to establish authority which every man must obey. It is not the authority of the false leaders of the new religion.

There is some consolation, maybe, although it is mingled with a huge amount of sadness in seeing schism and heresy assail the Church. By saying there might be some consolation, we realize that schism lops off decaying boughs from the living tree. Heresy might be thought of and compared to a ferment that takes the froth and foam and leaves the pure wine of doctrine. Both schism and heresy clarify the atmosphere of truth and purify the Body of the Church. Both bear testimony historically to the stand taken by the Church on questions of doctrine and on matters of authority in every age. As a simple example, how many of us have studied our faith much more seriously and learned much more than we learned by the time we graduated from grade school or even high school, since the great schism, the great apostasy of Vatican II? Now, we are forced to study or at least have taken time, in most cases, to study our faith much more seriously than we ever did before.

As the Scriptures tell us, they went out from us, but they were not of us (such as the Old Roman Catholics and the Traditionalists). They went out from the Church, but they were not of the Church. The true Catholic faith, the true Church, can no more suppress Her authority or minimize the truth of Her teaching, than can the

sun hold back its heat or refuse to give its light. Just as the healthy human body rejects waste and worthless matter, so the Church must condemn heresy and denounce schism. Her history testifies to the vigilance of the Church in Her office as the guardian of the treasures of divine truth, and to the unity which has characterized Her adherence. From the beginning, as St. Luke reminds us, “they were persevering in the doctrine of the Apostles,” and “the multitude of believers had but one heart and one soul.”

Today, being Passion Sunday, you probably have all put your purple coverings over the statues and pictures as at least is done in the Church when it is true during these two weeks of Passiontide. Then during the Gloria of the glorious Easter Vigil services, the bells ring, and all the purple is taken down. But in some religions, in the CMRI camp, it lasts an extra two weeks. How can that be the same faith? Jesus Christ rose on the third day, not two weeks later. They did not even take the purple off of their statues and pictures until two weeks later on Good Shepherd Sunday. They do not have the doctrines of the Apostles. They are not of one heart and one mind and one soul.

The doctrine of the Apostles includes the statement that they went out from us, but they were not of us. Did not the Old Roman Catholics go out from the true Church? Did not Thuc and Marcel Lefebvre go out from the true Church? So, who went out from whom? When we left these false religions, it does not mean we left the Catholic Church. When we left the Catholic Church is when we joined the Novus Ordo religion. Now let us go back out of all these false religions and return to the Church that Jesus Christ founded – that Church which is one in unity, in faith, and in government.

Even from the very earliest times there were apostasies, heresies, and schisms. St. Paul excommunicated those schismatics and heretics of his time, who “made shipwreck concerning the faith.” Throughout the ages, of course, there are many heretics that have been condemned, such as the Arians, the Manicheans, the Macedonians, the Pelagians, the Nestorians, down to our very present time. Multitudes rejected during the Protestant Reformation and all the sects that started since then.

But unity is more than just an attribute of the Church. It is also one of its distinguishing marks. As an attribute, unity is a property inherent in the Church, and springing from its essence. But as a mark of the Church, unity is manifested externally that the Church may be known by it. The Church is not only essentially one, but also visibly one.

So, again, look around at all the religions in the world today... Hindus, Satanists, Modernists, Protestants, Traditionalists. Are they visibly one? Do they have the same faith, the same Sacraments, the same doctrines? Are they under the same visible head? It was this external unity and visible charity existing among the early Christians that drew from the Pagan neighbors this well-known remark: “see how those Christians love one another.”

Jesus Christ, Himself, wished nothing more earnestly than that unity of mind and will, which results from truth in doctrine and obedience to government. This is the way that we will be known as belonging to the true faith if we keep the truth in doctrine and obedience to the government of the true authority in the Church -- accept what the Doctors of the Church have told us, and accept what the councils of the Church have taught us, and what the popes have instructed us through their encyclicals, bulls, other letters and daily allocutions.

Keep this unity of the new commandment I give unto you: “That you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have loved one for another.” (In other words, if there is true unity among us). Jesus wished this unity to be the sign by which His own messiahship should be recognized in the world. It is getting to be the time when we will soon be at Holy Thursday evening and recall what Jesus said the night before his Sacred Passion: “And not for them only (the Apostles) do I pray, but for them also who through their word shall believe in Me: that they may all 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 hast sent Me. And the glory which Thou hast given Me, I have given to them: that they may be one, as We also are one. I in them, and Thou in Me: that they may be made perfect in one; and the world may know that Thou hast sent Me, and hast loved them, as Thou also hast loved Me.” Hopefully, we realize that prayer which is as deep as eternity, as broad as immensity, as high as Heaven, proclaims the truth of the unity of the Church. Where that perfect oneness is, there is the Church.

Nevertheless, facts are facts, and the facts remain that in the world today, as throughout all of her history, there are large numbers who are readily admitting in words the unity of the Church, but still delude themselves by false theory and never enter It. They dream that in some shadowy way they belong to the soul of the Church, or they calmly claim membership in the Body because their sect is a part of the Church -- but a part of what church?

A few words as to what church membership means and how it may be acquired or lost should be explained. For one thing is certain, the true Church has no sect that is part of It. The unity of the Church is not a union of sects. Keep that in mind if you are tempted (or might be tempted again) to join false religions, or if someone is messed up in them now. The true Church has no sect which is part of It. The unity of the Church is not a union of sects. Look around again at the hundreds and thousands of false sects in the world today. Every branch, every flavor of religion can be found. The church bells rang this morning in many towns and throughout the world. Millions of people went to a building and so-called church services or worship. What sect do they belong to? The Novus Ordo church? The Marcel Lefebvre church? The Old Roman Catholic church? The Francis Schuckardt church? The Robert Chicoine church? The George Musey church? The Robert McKenna church? The Daniel Dolan church? The Kelly church? Which one? The Louis Vezelis church? The Sanborn church? At one time or another, most if not all of those, were part of the true Church before they broke away. All of them are now interconnected and interrelated to each other, but each is its own. They are all separated in their beliefs, in their practices, where they came from, and what they are doing. They are each a sect of their own, but remember the true Church has no sect which is part of It. The unity of the Church is not a union of sects.

Schism in unity and sects in the Church that is one are terms that carry a contradiction. If the true Church is one (which we know that it is), all sects are false, unless they have authority that comes down from Jesus Christ (jurisdiction). They are a sect and they are false. They are not members of the one true Church.

Unless they teach each and every doctrine that Jesus Christ and His Church taught throughout these centuries, they are sects and they are not the true Church. All these sects arise throughout the times, throughout the ages. Most of them only have at the most two or maybe three Sacraments. I think at one time Luther said there were three, then he reduced it to two. Most false religions do not have but one or two, so they do not have the true faith. You can compare many things and then we will know which church is true because all sects are false.

Membership in the true Church can originate only in two ways: by actual baptism into at least the body of the Church or by virtual baptism into at most the soul of the Church. The body of the Church consists of all those persons who are united by external communion and government into one visible society. A valid actual baptism, no matter by whom it was administered, is the only introduction into membership in that body: "For in one spirit were we all baptized into one body," as St. Paul tells us. Unless an actual or virtual act of apostasy takes place, membership in the body of the Church is retained. Even if someone commits a mortal sin, he is still a member of the Church, but if he goes into heresy, schism, or apostasy, he is expelled; he is not even a member of the Church.

One ceases to be a member of the body of the Church by denial of her doctrines or a withdrawal from Her authority. Then we see that the authority of the Canon Laws that are not obeyed, the authority of the encyclicals require papal mandates and so forth that are not obeyed, the authority of the Council of Trent and the Catechism of the Council of Trent, which are not obeyed.

From all of this, we see that it is a sheer delusion to think that one is a member of the body of the Church who rejects its authority or denies its doctrines or lives separated from It. It is likewise a folly to suppose that one belongs to the soul of the Church who continues to live in sin or who never seeks to be engulfed on the true vine.

The Church has a soul and a body. Those who belong to the soul of the Church are united to God by charity. Every man who is in the state of sanctifying grace is a member of the soul of the Church. Besides the actual baptism of water, which when rightly received, admits one to both the body and soul of the Church, there is a virtual baptism which admits one simply to the soul of the Church. Virtual baptism may be either of martyrdom or of desire. As St. Thomas, together with St. Alphonsus Maria Liguori (who are two of the great Doctors of

the Church) explain that this baptism of desire or martyrdom produces the baptismal effect (although it does not impart the baptismal character).

The baptism of martyrdom (called also the baptism of blood) is a shedding of one's blood for the faith of Christ. "He that shall loose his life for me, shall find it," said Jesus Christ. The heroic sacrifice of life for God's sake can spring only from love of God. "Greater love than this no man hath, that a man lay down his life for his friends."

Baptism of desire is a sincere will, founded on perfect love, to do all that God has ordained for one's salvation. It implies complete conformity of one's will with the will of God. It includes perfect sorrow for past sins, the wish (at least implicitly) to receive actual baptism, and the determination to do all in one's power to please God. St. Alphonsus Maria Liguori explains it when he wrote concerning the Council of Trent -- who can deny the fact that the act of perfect love of God, which is sufficient for justification, includes an implicit desire for Baptism, of Penance, and of the Eucharist. He who wishes the whole, wishes every part of that whole and all the means necessary for its attainment. In order to be justified without baptism, an infidel must love God above all things and must have an universal will to observe all the divine precepts, among which the first is to receive baptism. Therefore, in order to be justified, it is necessary for him to have at least an implicit desire of that Sacrament.

Here we can hopefully understand that to receive this baptism of desire, one must have the perfect love of God. One must love God above all things, and must have the universal will to observe all the divine precepts. We must have true contrition (sorrow for all past sins), which includes of course, the real firm determined will to avoid them in the future, never to fall again. If you have a perfect love of God, St. Alphonsus Maria quotes Saint Thomas: "An act of perfect love forgives all sins." Although there is still temporal punishment due to them, they will be saved so as by fire (in the fires of purgatory).

This is why (in my personal belief) probably very few in the world today -- as when they always talk about the man in the deep jungle or forsaken on the island or whatever -- are saved by baptism of desire, but are they? Have they given up all mortal sin? Are they completely conformed to the holy will of God in all ways? Do they truly desire to enter the Church? This is why Protestants who do not have a true baptism very seldom, if ever, receive baptism of desire. In fact, if they do, they must give up all false beliefs. Those who were originally baptized and fell into their error and heresy, then die as heretics and apostates.

So how many in the world today do you know of that have complete conformity of one's will with the will of God? Hopefully, we will be in that state, but are we? Are we resigned to everything God permits in our life? Do we have true contrition for our sins, and a firm purpose to avoid all persons, places, and things that lead us even into venial sin? If we are not, then we are just playing games with our soul, which hangs in the balance of eternity. If we are not totally 100% resolved to avoid every person, place, and thing that is an occasion of sin for us, we are slipping along on a road that will slip us into the fiery pits of hell. He who loves God in the perfect manner, which the baptism of martyrdom and the desired manifest is, is in turn loved by God, for no one can outdo God in love.

Such a one being united by charity to God cannot be, at the same time, His enemy, but is in the way of salvation and belongs to the soul of the Church: "He that is not against you, is for you" (as the Scriptures say). Remember that membership in the soul of the Church is destroyed by mortal sin, and that is why most souls are lost. They are lost because they died in the state of mortal sin. Many are lost because they had no desire, and made no attempt to be conformed to the will of God. They had no desire to follow their conscience which told them right from wrong. They rejected/resisted the known truth, which as we mentioned a few weeks ago, is one of the sins against the Holy Ghost. Membership in the soul of the Church is destroyed by mortal sin and when sanctifying grace is gone, the bond of membership in the soul of the Church is broken.

So, I am going to repeat what I mentioned a few moments ago. From all this, we see that it is a sheer delusion to think that one is a member of the body of the Church who rejects its authority, or denies its doctrines, or lives separated from It. It is likewise a folly to suppose that one belongs to the soul of the Church who continues to live in sin or who never seeks to be engulfed on the true vine.

You can never receive baptism of desire if you know that baptism is necessary and you do not desire it. If you lived in the deepest jungle and never heard the truth explained by anyone else, you would still have at least

the implicit desire to do whatever God wills. That means if you knew He wanted you to be baptized with water, you must desire that and be willing to do everything the Church requires of you (or of anyone in that state). Otherwise, you reject the authority of the Church, you deny its doctrines, and you live separated from It.

The mercy of God has made it possible for everyone to receive, as speedily as He wills it, the baptism of desire for admission into the soul of the Church. God will freely give the good Spirit to them that ask Him. But the strange thing is, prayer is necessary for our salvation, but few people truly pray or persevere in prayer or pray with humility. But those who truly and sincerely and perseveringly pray for the good Spirit, then God will grant it to them. The sincere man will not rest with mere desires. He will strive to do all things that God has ordained for his salvation. The sincere man will make reparation for past transgressions. He will plan wisely for future progress. He will seek the actual baptism as soon as possible and comply with every obligation membership imposes. There is no difficulty in the pursuit of truth that will daunt him. No amount of sacrifice should turn him back. If there is, then he does not have that firm desire to do the will of God and he does not receive the baptism of desire.

The communion of the one true Church, which is the body of Christ, means all have the same faith, the same Sacraments, united in the same government, under one visible head. You know where that body is to be found. Unity is its first mark. “My perfect one is but one.” Therefore, we know today there are many people who are rejecting what I spoke of just recently concerning baptism of blood and baptism of desire. They tell us there is no such thing as what I just spoke about. Unless you receive water baptism, no one can be saved. So, I am writing a report about this, but at this time briefly, let me cover a few things. “We know that it is true that on judgment day, God will separate those who have preserved the true faith and the state of grace from those who have not. Those who have defiled this faith will have to wind up with the reprobate. One cannot be saved without the true faith.” That is a direct quote from one of the Rejecters. By Rejecters, I am talking about those who reject that one can be saved with baptism of blood and baptism of desire. The same Rejecter quotes Pope Pius XII in *Ad Apostolorum Principis*: “No one can depart from the teaching of Catholic truth without the loss of faith and salvation.” Remember that this is the authority of the Church that we must follow. This is the doctrine Catholics all believe, coming directly from Pope Pius XII. Every pope since Peter, everyone will believe this truth. “No one can depart from the teaching of Catholic truth without loss of faith and salvation.” Therefore, if anyone is saved (if they obtain eternal salvation) then they did not lose their faith; they did not depart from the teaching of Catholic truth.

The same Rejecter again quotes even St. Alphonsus Maria Liguori, the Doctor of the Church, which he does not believe taught the truth. But, in this case, he does correctly quote him: “We must believe that the Roman Catholic Church is the only true Church, hence they who are out of our Church or they who are separated from It, cannot be saved.” I totally agree with St. Alphonsus Maria Liguori. “Those who are out of our Church or those who are separated from It, cannot be saved.”

We just spoke a while ago, that if one denies a dogma (an infallible pronouncement of the Church), they are separated from the Church. They are out of the Church. Heresy, schism, and apostasy puts one out of the Church. Therefore, we see whether or not St. Alphonsus Maria Liguori was saved. If he was saved, he was not a heretic; he was not separated from the Church. Next, we look in the Divine Office, which is part of the liturgy of the Catholic Church. Pope Pius XII taught us in *Mediator Dei* that the Church teaches us the faith through Her sacred liturgy. What does it say in the Divine Office about St. Alphonsus Maria Liguori? “He had the greatest devotion to the Mother of God and published a book on Her glories. While he was discoursing upon them with great earnestness in preaching, more than once there appeared a truly marvelous light projected on him from the statue of the Virgin, and in the presence of all people, he was rapt in ecstasy with his countenance all aglow. He enjoyed a wonderful innocence of life which he had never spoiled with the state of mortal sin, with an equally wonderful spirit of penance, and chastised his body by fasting, by light chains of iron, hair shirts, and scourging even to blood. At the same time, he was remarkable for the gifts of prophecy, reading of hearts, bilocation, and miracles. On August 1, in the year 1787, he died in the greatest peace. Thereafter, as he was illustrious for his virtues and his miracles, the Supreme Pontiff, Pius VII added him to the calendar of the blessed in the year 1816. As his memory shown with further signs and wonders, Gregory XVI, on the feast of the most Holy Trinity in the year 1839, with solemn rights, added him to the list of the saints. Finally, the

Supreme Pontiff, Pius IX, after consulting the Congregation of Sacred Rights, declared him to be a Doctor of the universal Church.” That is part of what we read in the Divine Office. Therefore, we know it is the truth.

How often do you think there could be such a thing as a heretic that sees these inspirations and these appearances from the Blessed Mother of God? How many heretics are rapt in ecstasy? How many heretics have the gift of prophecy, reading of hearts, bilocation, and miracles? It is the same Pope Gregory XVI who canonized St. Alphonsus Maria Liguori that declared his moral theology to be free of all error. In that moral theology book, you can read St. Alphonsus Maria made that important statement: “Now it is de fide that men are also saved by baptism of desire.” Either he spoke the truth or he was a heretic for teaching contrary to what the Rejecters proclaimed as an infallible pronouncement in 451 by Pope St. Leo the Great. They strongly confirmed it was an infallible pronouncement at the Council of Trent (exactly contrary to what this great Doctor of the Church taught us).

Listen then to Pope Benedict XV: “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.” Pope Pius IX taught us basically the same thing when he declared the Immaculate Conception of the Blessed Virgin Mary. If you deny one dogma of the Church, you suffer the shipwreck of your faith.

So, remember, that St. Alphonsus Maria was not separated from the Church, which clearly tells us in Her sacred liturgy that his soul was never soiled with the state of mortal sin (let alone him becoming a heretic or even teaching contrary to any dogma of the Church). We are absolutely assured by the infallible Church that he preserved the true faith in the state of sanctifying grace -- although he obstinately, tenaciously, determinately, persistently, and pertinaciously defended his statement until death that: “Now it is de fide that men are also saved by baptism of desire.” That statement is either true or false, and therefore, either correctly states a dogma or else St. Alphonsus Maria was a formal heretic for denying an infallible pronouncement of the Church. St. Alphonsus Maria either absolutely spoke the truth with that statement (“Now it is de fide that men are also saved by baptism of desire”) or else he absolutely totally rejected the Catholic faith, for the Catholic faith is such that it is either held in its entirety or rejected totally.

It is totally against reason that a heretic who obstinately and pertinaciously teaches contrary to a dogma of the Church should be found in the presence of all the people rapt in ecstasy with remarkable gifts of prophecy, reading of hearts, bilocation, and miracles. If St. Alphonsus Maria correctly teaches a dogma, then the Rejecters reject a dogma of the Church. If they pertinaciously persevere in that until their death, we know where God will send them. If the Rejecters believe anyone can remain in the unity and bosom of the Church who obstinately, tenaciously, determinately, persistently, and pertinaciously believes, teaches, defends, supports, maintains, and insists until death that his statement is de fide (although it is in direct opposition to the so-called infallible pronouncements of the Rejecters), then that Rejecter has again rejected another dogma of the Catholic Church.

If the Rejecters believe that St. Alphonsus Maria’s statement is heresy, then the Rejecters themselves reject a dogma that the Catholic Church teaches the true faith through her sacred liturgy. If the Rejecters believe that St. Alphonsus Maria’s statement is heresy and yet he remained in the Catholic Church, then the Rejecters reject the dogma that heretics are not members of the Catholic Church. If the Rejecters believes St. Alphonsus Maria’s statement is heretical, then the Rejecters also reject the dogma that there is no salvation for those who are heretics and outside the Church (they believe that heretics can go to Heaven).

Rejecters, therefore, reject that dogma that there is no salvation outside the Church (the very dogmas that they claim to pronounce and to support and to believe in, they reject), for they believe that heretics can go to Heaven although heretics are outside the Church. Therefore, they reject the Catholic dogma that there is no salvation outside of the Church. The Rejecters also reject the dogma that the Church is infallible and cannot error. She is infallible in the canonization of Her saints. She knows that they are in Heaven and we know that (otherwise we are giving honor to someone in hell, which is insanity). That is not what Jesus Christ taught us – I will be with you all days even until the end of time. The Rejecters also reject the dogma that the Catholic Church always knows when She speaks infallibly, and yet, all who reject any dogma of the Church, will not be saved. Because eternity in Heaven or hell is at stake, the only logical thing to do is to reject the Rejecters’ heresy and belief. “Now it is de fide, men are also saved by baptism of desire.”

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